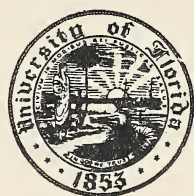


Fiftieth Annual Report of the American Tract
Society, presented at Boston, May 25, 1864.

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FIFTIETH
ANNUAL REPORT
OF THE 6-7873
AMERICAN TRACT SOCIETY,

PRESENTED AT BOSTON,

MAY 25, 1864.

WITH THE

ADDRESSES DELIVERED AT THE FIFTIETH ANNIVERSARY, AND THE
PROCEEDINGS AT THE JUBILEE BREAKFAST
OF THE SOCIETY;

ALSO,

A SKETCH OF THE HISTORY AND OPERATIONS OF THE SOCIETY
DURING THE LAST HALF CENTURY.



PUBLISHED BY THE
AMERICAN TRACT SOCIETY,
28 CORNHILL, BOSTON.

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CONSTITUTION OF THE SOCIETY.

ARTICLE 1. This Society shall be denominated the AMERICAN TRACT SOCIETY, the object of which shall be to promote the interests of vital godliness and good morals, by the distribution of such Books and Tracts as may be calculated to receive the approbation of Christians of all denominations usually termed evangelical.

ART. 2. Any person paying twenty dollars at one time into the treasury of this Society, may be, at his request, a Member for Life; and any person paying fifty dollars at one time, may, at his request, be a Director for Life. The Life Members, the Life Directors, the Members of the Executive Committee, and of the Board of Directors, shall constitute the Corporate Members of this Society.

ART. 3. Persons constituted Life Members of the Society by donations not designated by them to be applied to specific objects, shall be annually entitled to the Society's publications to the value of one dollar, and persons so constituted Directors, to the value of two dollars; or, if preferred, they may receive *Tracts* at any one time to the value of half the sum given.

[See 3d page of Cover.]

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CORRESPONDENCE OF THE SOCIETY.

Articles intended for insertion in the Society's periodicals ; manuscripts offered for publication, as Tracts or Volumes ; and all correspondence relating to the Editorial department, should be sent to Rev. ISRAEL P. WARREN, *Secretary, 28 Cornhill, Boston.*

Communications relating to the Charitable work of the Society, to the collection of funds, and to grants of publications, should be addressed to Rev. W. C. CHILD, *Secretary, 28 Cornhill, Boston.*

Correspondence in relation to the operations of the Society in New York and the States south of it, may be addressed to Rev. J. W. ALVORD, 13 *Bible House, New York.*

Donations, Contributions, and Legacies, should be transmitted to HENRY HILL, Esq., *Treasurer, 28 Cornhill, Boston.*

Orders and remittances for publications should be sent to N. BROUGHTON, JR., *Depositary, 28 Cornhill, Boston.* Orders for the Tract Journal, Child at Home, Christian Banner, and Freedman, should be addressed to EBENEZER SHUTE, *Superintendent of Periodicals, 28 Cornhill, Boston.* Packages will be forwarded by express from New York when requested.

DISTRICT SECRETARIES.

For Connecticut and Western Massachusetts, Rev. CHARLES H. BULLARD, *Hartford, Conn.*

For the District of Columbia and adjoining States, Rev. JAMES J. MARKS, D.D., *Washington City.*

For Ohio and Indiana, ————

For the States west of Indiana, Rev. G. S. F. SAVAGE, or Rev. LEMUEL PORTER, D.D., 51 *La Salle St., Chicago, Ill.*

Correspondence relating to the *local operations* of the Society in these respective districts may be addressed as above.

Correspondents are requested to give their names in full, legibly written, with their proper post-office address, mentioning state, county, and town. This is particularly important to secure accuracy and certainty of communication with them.

FIFTIETH ANNUAL MEETING

OF THE

American Tract Society.

The FIFTIETH ANNUAL MEETING of this Society was held in the Old South Chapel, Boston, on Wednesday, May 24th, at 2 o'clock P. M., the President, WILLIAM A. BOOTH, Esq., in the chair.

Prayer was offered by Rev. Ray Palmer, D. D., of Albany, and the minutes of the last annual meeting were read and approved.

The Treasurer's Report, duly audited, was presented and accepted, and an abstract of the Annual Report of the Executive Committee was read by Rev. Mr. Warren, one of the Secretaries. Whereupon, —

Voted, That the Annual Report, an abstract of which has now been read, be accepted, and printed under the direction of the Executive Committee.

A paper was read by Rev. Mr. Warren, showing the Society's need of an adequate pecuniary capital for the transaction of its present enlarged business, and stating that it had been resolved by the Executive Committee to undertake the raising of a permanent Publication Fund of \$50,000 for that purpose. After remarks by several gentlemen upon the subject, one of whom generously announced a donation by himself of *five thousand dollars* for such a fund, it was unanimously

Resolved, That the object proposed in the paper, which has been read by the Secretary, be approved by this Society, and that it be read by him at the public anniversary meeting this evening.

The Society then proceeded to the election of officers, when the following persons were elected by ballot. Hon. WILLIAM BURR, of Dover, N. H., was added to the list of Vice-Presidents, and Rev. D. M. GRAHAM, D. D., of Portland, Me., to that of Directors; the latter in place of Rev. Benjamin Tappan, D. D., deceased.

PRESIDENT.

First Elected.

1862. . . . WILLIAM A. BOOTH, Esq.

VICE-PRESIDENTS.

1849. . . HON. JACOB SLEEPER, Massachusetts.
 1849. . . HON. SAMUEL WILLISTON, Massachusetts.
 1858. . . WILLIAM ROPES, ESQ., ^E Massachusetts.
 1859. . . REV. FRANCIS WAYLAND, D. D., LL. D., Rhode Island.
 1859. . . REV. JOEL HAWES, D. D., Connecticut.
 1859. . . REV. STEPHEN H. TYNG, D. D., . . . New York.
 1859. . . REV. ALBERT BARNES, Pennsylvania.
 1859. . . HON. WILLIAM JESSUP, LL. D., . . . Pennsylvania.
 1859. . . REV. SAMUEL C. AIKEN, D. D., . . . Ohio.
 1859. . . REV. J. M. STURTEVANT, D. D., . . . Illinois.
 1859. . . REV. T. M. POST, D. D., Missouri.
 1860. . . HON. ERASTUS FAIRBANKS, Vermont.
 1860. . . REV. ASA D. SMITH, D. D., New Hampshire.
 1860. . . REV. S. S. SCHMUCKER, D. D., . . . Pennsylvania.
 1862. . . HON. IRA HARRIS, LL. D., New York.
 1862. . . REV. PHILO R. HURD, Michigan.
 1864. . . HON. WILLIAM BURR, New Hampshire.

DIRECTORS.

1840. . . REV. CHARLES WALKER, D. D., . . . Vermont.
 1843. . . HON. RICHARD FLETCHER, Massachusetts.
 1849. . . HON. ICHABOD WASHBURN, Massachusetts.
 1859. . . REV. Z. S. BARSTOW, D. D., New Hampshire.
 1864. . . REV. D. M. GRAHAM, D. D., Maine.

EXECUTIVE COMMITTEE.

1844. REV. E. N. KIRK, D. D.	1860. SAMUEL G. BOWDLEAR, Esq.
1854. EDWARD S. RAND, Esq.	1863. REV. EDWIN B. WEBB.
1859. REV. J. W. PARKER, D. D.	1864. REV. S. T. SPEAR, D. D.
1859. JULIUS A. PALMER, Esq.	

SECRETARIES.

1858. REV. JOHN W. ALVORD. | 1859. REV. ISRAEL P. WARREN.
 1861. REV. WILLIAM C. CHILD.

TREASURER.

1859. HENRY HILL, Esq.

AUDITORS.

1859. CHARLES D. KELLOGG, Esq. | 1862. JOSEPH STORY, Esq.

The Society then adjourned to meet at the Tremont Temple, at 7½ o'clock in the evening, for the public anniversary exercises.

ANNIVERSARY MEETING.

The audience assembled at the Temple in the evening was great beyond all precedent. Long before the hour for beginning the exercises every seat in the building was occupied, with all the aisles, passage-ways, and lobbies, and many hundreds left unable to gain admittance. The platform, to which the officers and guests of the Society were admitted by ticket, was thronged.

After a voluntary on the organ by B. J. Lang, Esq., the President took the chair, and called upon the Rev. Mark Tucker, D. D., to offer prayer. A brief statement of the operations of the Society of the past year was read by Rev. W. C. Child, one of the Secretaries. Rev. Mr. Warren then read the paper in relation to raising a Publication Fund of \$50,000, which had been approved by the Society at its business meeting. See Appendix (A).

The following hymn, written by Mrs. Helen E. Brown, was next sung by the audience : —

JUBILEE HYMN.

FIFTY years of patient toiling,
 Fifty years of sowing seed,
 All along the broken furrows
 Of this wide world's pressing need.
 Oh, the blessedness of labor !
 Oh, the power of thought and pen !
 Reaching to our farthest brother,
 God's great help for sinful men.

Fifty years of prayer and striving,
 Wrestling with the man of sin ;
 God be praised ! the day is breaking !
 Now our victories begin !
 We at last may stand unfettered,
 Proving God's blest Word is free ;
 Only by a pure evangel
 Truth can triumph, man agree.

Have ye seen the seed upspringing ?
 Doth the tender blade appear ?
 Yea — and on to speedy fruitage
 Grows the swelling, yellow ear.
 Soon earth's desert wastes shall flourish,
 Ransomed from the curse of sin ;
 And with songs the angel reapers
 Bring the golden harvest in.

Addresses were then delivered by the President, also by Rev. G. S. F. Savage, of Chicago, Rev. Henry W. Beecher, of Brooklyn, and Rev. C. P. Lyford, a delegate of the Christian Commission in

the Army of the Potomac. These addresses will be found in the Appendix (B).

The audience were dismissed, after the singing of the doxology and the benediction, by Rev. Rufus Anderson, D. D.

THE JUBILEE BREAKFAST.

Pursuant to a vote of the Society, at its last meeting, the semi-centennial anniversary was observed by a PUBLIC BREAKFAST on the morning of Thursday, May 26, in the Music Hall. This was a new feature in the religious festivities of the week, though often observed at the anniversaries of the Tract and other societies in England. Tickets of invitation had been sent to many of the prominent friends of the Society, to officers of similar religious institutions and others, and a large and select audience was present. Tables were spread upon the platform, along the central aisle of the Hall, the seats of which had been removed for that purpose, and in the corridors, — the latter remaining till the close of the festival. The repast was of excellent quality and great abundance, and numerous elegant bouquets of flowers added their beauty and fragrance to the scene. The great organ interspersed its noble music, and led the voices of the guests in thanksgiving and praise to Him who had brought the Society to its present stage of prosperity.

A subscription was begun spontaneously for the purpose of creating a permanent Publication Fund for the use of the Society, which, including the donation of the day previous, amounted to *twenty thousand three hundred dollars*. For a full report of the proceedings of the occasion, see the Appendix (C).

ANNUAL MEETING IN NEW YORK.

The usual public meeting of this Society in New York, on the 11th of May, was one of much interest. The President, W. A. Booth, Esq., occupied the chair; Rev. Dr. Burchard offered the introductory prayer; a statement of what had been done by the New York Agency was made by the Secretary, Rev. J. W. Alvord; and eloquent addresses were delivered by Rev. R. R. Booth, of the Mercer Street Church, N. Y., Rev. T. L. Cuyler, Brooklyn, and Rev. Dr. Byron Sunderland, of Washington, late Chaplain to the Senate. Rev. Dr. Kirk closed the meeting with a prayer and benediction.

FIFTIETH ANNUAL REPORT.

THE year just closed completes the FIRST HALF CENTURY of this Society's existence. It is fifty years since a little company of gentlemen met in the room of the senior Professor, in Andover Theological Seminary, and there conceived and executed the plan of what is now the AMERICAN TRACT SOCIETY. Of that company, small in numbers but eminent in position, in influence, and in piety, not one remains to share our joy and mingle in the congratulations of this occasion. The venerable SAMUEL FARRAR, Esq., the last survivor, and who in the consultations of the said meeting first suggested the organization of a *society* to meet the objects in view, died, at his residence in Andover, May 13, at the advanced age of ninety years and five months. He had been a trustee, and for thirty-eight years treasurer, of Phillips Academy; one of the most active founders of Andover Theological Seminary; and for thirty years President of the Andover Bank. In all the relations of life, and under all the important trusts which were committed to him, he was a model of integrity, simplicity, and piety. His sudden death found him in the possession of that peace which "passeth understanding." As one of the founders, and life-long friends of the American Tract Society, we had hoped to enjoy his presence at its jubilee anniversary, but he has gone to receive the congratulations of a higher sphere, and to behold, as he could not on earth, the fruits of that seed which he aided in planting fifty years ago.

The Society is called to record, also, the death of REV. BENJAMIN TAPPAN, D. D., of Augusta, Maine, one of its Directors and unfailing friends. Few men in New England were wider known or more greatly beloved for their work's sake than he. In common with nearly all our sister institutions, we lament his decease as the loss of a judicious counselor and a constant supporter.

It has been the remarkable but all-wise ordering of Providence that the first half century of this Society's history should begin and end

in the midst of war. Its birth witnessed the nation's struggle with Great Britain, then the most powerful nation of the globe; it now beholds a still more desperate conflict of slavery and rebellion against our National Union on our own soil. It has been its privilege in some humble degree to mingle in both, bringing the pure principles and ethics of the gospel to mitigate the evils and enforce the duties connected with each. Though now among the oldest of our public religious societies, it was never so vigorous as at present, as it never before has been called to a work so important alike to individual souls and to the welfare of the nation. It is also noticeable that this jubilee anniversary of the Society should be so nearly cotemporaneous with the jubilee year of freedom to a long enslaved race on American soil. How little was it anticipated when five years ago, for the liberty of pleading their cause before the nation the Society broke asunder long endeared ties of coöperation with Christian brethren, that so short a period would see the shackles of slavery fall, and the nation inaugurating in fact the principles of justice, which it had long professed in theory! With profound gratitude we may say, "This is the Lord's doing, and it is marvelous in our eyes."

The closing year of the Society's half century has been the most prosperous one it has ever enjoyed. In every department of its interests there has been enlargement and success. The whole amount of *cash receipts* was \$124,468.75 which exceeds that of the preceding year \$17,483.61, and is more than double those of five years ago, when the Society's separate position was resumed. The total value of publications issued was \$111,649.33, of which \$38,826.26, equal to 58,239,290 pages were gratuitous. For colportage and missionary labors in the army there was expended \$6,118.01; for foreign distribution \$500, and for various other expenses \$22,425.17, making the total of disbursements \$140,692.51. More than \$20,000 of this amount, however, was for paper and printing, the bills for which are not yet due.

REVIEW OF THE HALF CENTURY.

It will be appropriate to this occasion to present a brief survey of the history and operations of this Society during the fifty years now past. We have already alluded to the circumstances in which it originated. A weekly meeting for prayer and consultation as to the best methods of promoting the cause of Christ had been customarily held in the room of Rev. Dr. Porter, Senior Professor in the

Theological Seminary at Andover, attended by the officers of that institution and other gentlemen of the vicinity, prominent among whom was Rev. Justin Edwards, then pastor of the Congregational Church in that place. It was in one of these meetings that the project of a society for printing and selling religious tracts at cheap rates was suggested. It met a cordial approval from those present. A subscription to meet the expenses of the work was commenced, a treasurer appointed with the charge of superintending the printing, and, without waiting for any more formal organization, the work of publishing was begun. The subscription amounted to \$3,830, and, before the May succeeding, fifty tracts had been printed, making two bound volumes of 304 pages each, comprising in the aggregate 3,648,000 pages.

ORGANIZATION AND INCORPORATION. — On the 23d of May, 1814, the subscribers to the funds, and others, met in Boston, adopted a Constitution, and completed their organization under the name of the "New England Tract Society." It was incorporated by Act of the Legislature of Massachusetts in 1816; and, in June, 1823, its name was changed by the same body to the "AMERICAN TRACT SOCIETY." It will thus be seen that its legal and proper name is not the "Boston Tract Society," nor the "American Tract Society of Boston," but simply the "American Tract Society."

MEMBERS AND OFFICERS. — By the provision of the Constitution, any person might become a member of the Society for life by the payment of \$20. The whole number of persons thus made members, during fifty years, as near as can be ascertained, is 6,004.

At the annual meeting, in 1832, an amendment to the Constitution was adopted, providing that the payment of \$50 at one time or the increase of a previous donation to that sum, might constitute an individual a Director for life. The present number of Life Directors is 383.

The Life Members and Directors, with the Board of elected Directors and the Executive Committee, constitute the *corporate members* of the Society. The Directors are empowered to inspect the records and proceedings of the Executive Committee, and report upon them to the Society.

PUBLICATIONS. — The first publications of the Society were mostly reprints of the best tracts of the English and Scotch Societies. Subscribers to the funds were permitted to name the tracts for which their own money was to be appropriated, and in some

cases original manuscripts were furnished by them. During the first eleven years, the whole number published was 177 12mo and 18 24mo, the latter being tracts for the young. Of both series, 5,146,000 copies had been printed. The "Christian Almanac" was begun in 1821, the first two numbers of which were prepared by Rev. Rufus Anderson, D. D., now Secretary of the A. B. C. F. M. Its aggregate circulation up to 1825 had been about 200,000 copies. In June, 1824, the "Tract Magazine" was established, — a monthly of 24 pages in 12mo form. In the year ending 1824, the Society began to stereotype its tracts, and embellish them with wood cuts, — the latter being executed chiefly by the well-known and greatly beloved Harlan Page.

In 1825, pursuant to agreement with the American Tract Society organized that year in New York, the stereotype plates and engravings were transferred to the latter, and the work of publishing for both Societies was committed to them. The existing list of tracts was then jointly revised by the Publishing Committee of that Society, one of whom was Dr. Edwards, and by Dr. Woods, who had been specially appointed for that purpose in behalf of the elder Society, and with the exception of a few for which others were substituted, was adopted as the standard series of both Societies. It is proper to add that, during the whole connection between them, all the publications, though printed by the New York Society, and, if original works, copy-righted in its name, were always considered as common to both, having the sanction of each, bearing often their common imprint, and always spoken of by the Boston Society as their own no less than those of their sister Institution.

In the year 1843, the "Tract Magazine" was merged in the "American Messenger," which immediately attained a very wide circulation in New England, as well as through the rest of the country. In 1847, the "Botschafter" was begun in German, and in 1852, the "Child's Paper." The Society at Boston circulated these on their own account, gathering a large subscription list of their own for each.

In 1859 this Society, having dissolved its connection with its late associate, resumed its former independent work of publication. As it retained no *legal* right to the publications which it before circulated, it was deemed necessary, as well as desirable, to institute a new series of its own, in the accomplishment of which it has been blessed with signal success. The following will give a brief view of this work: —

1. *Periodicals.* The "Tract Journal" was begun July, 1859; the "Child at Home," January, 1860; the "Christian Banner," October, 1861; and the "Freedman," January, 1864. The issues of these papers have been as follows:—

	Tract Journal.	Child at Home.	Chris'n Banner.	Freedman.
From July, 1859 To May, 1860	600,000	526,000		
1861	975,000	1,521,500		
1862	803,000	1,615,000	340,400	
1863	647,800	1,595,000	630,000	
1864	853,000	1,679,000	987,000	180,000
	3,878,800	6,936,500	1,957,400	180,000

Total copies of periodicals, 12,952,700.

2. *Tracts.* Of these there are now on the Society's lists, 111 of 12mo size, mostly four pages each; 8 occasional tracts, 12mo; 2 German, 12mo; 63 envelope tracts, 13 of which are in German, each 4 pages; 48 illustrated children's tracts, each 8 pages; 16 missionary tracts for children, each 16 pages; 37 pocket tracts, on colored paper, each 16 pages; 50 two-page handbills; 48 one-page do.; 72 cards; leaflets, &c.

The number of each printed is as follows:—

	12mo.	Envelope.	Illustrated Children's.	Children's Missionary.	Pocket.	2 Page.	1 Page.	Cards.	Square Min- iature.	Leaflets, &c., &c.
1859	41,000									
1860	1,088,550									
1861	1,214,700	136,000	72,000	87,200	64,000		240,000	72,000		
1862	1,095,800	419,000	48,000		222,300		18,400		15,000	17,500
1863	1,220,000	576,000	72,000		116,000				15,000	80,000
1864	1,089,000	386,500	132,000		134,000	48,000	126,000		30,000	51,500
	5,749,050	1,517,500	324,200	87,200	536,300	48,000	384,400	72,000	60,000	149,000

Total, 8,927,450 copies.

3. *Volumes,* in paper and cloth. The Society has published of these, 5 works in 8vo; 32 in 12mo; 32 in 16mo; 117 in 18mo; 80 in 24mo; 13 in 32mo; 1 in 48mo; and 6 in 64mo.

The following table shows the number of each printed :—

Year.	Svo.	12mo.	16mo.	18mo.	24mo.	32mo.	48mo.	64mo.
1859				6,000				
1860	2,500	11,681	5,550	61,000	22,800	7,000		5,200
1861	4,634	117,102	14,814	55,757	34,405	3,400	2,000	1,000
1862	7,825	61,075	11,250	55,455	284,311	15,500	500	4,250
1863	3,805	63,599	21,000	114,800	147,739	8,536	1,000	11,300
1864	7,300	13,708	42,000	261,500	215,500	18,000	1,000	20,000
	26,064	267,165	94,614	554,512	704,755	52,436	4,500	41,750

Making a total of 1,745,796 copies.

Of the whole number of volumes published, 90 are original copyrighted works ; 57 original, but not copyrighted ; 80 reprints, of which 64 are of English origin, 10 American, 3 German, and 3 Spanish ; and 52 purchased in sheets.

CHARITABLE RECEIPTS.—This Society early gained a strong hold on the affections of the Christian public, throughout the land. It speedily received contributions to its funds from nearly every State. After its connection was formed with the junior Society at New York, a mutual understanding was entered into between them that the field of this Society for making collections should be Maine, New Hampshire, Vermont, and Massachusetts, except the western counties of the last two, and that the field of the New York Society should embrace the rest of the country. Hence, the receipts from 1825 to 1859 were mostly confined to said limited field ; although small amounts were sent nearly every year from other States.

The whole amount of donations and legacies received, during fifty years, has been as follows :—

From 1814 to 1825	\$ 17,303 78
From 1826 " 1859	591,349 99
From 1860 " 1864	196,523 04
Total	\$805,176 81

For many years, an important agency for procuring donations was local auxiliary societies. These acted both as an instrumentality for securing funds and as an agency for the distribution of publications, in both which capacities they rendered efficient aid to the cause. Though the present method of inviting the direct contributions of the churches is simpler and more productive, yet

much has doubtless been lost to the general work of tract distribution by suffering these auxiliaries to fall into desuetude, and most of them to become extinct. The systematic and thorough performance of this work in any town or parish would, it is believed, greatly promote the spiritual prosperity of those engaged in it, in addition to the benefits conferred on those who receive the truth thus scattered. In 1826, the whole number of these auxiliaries had increased to 530, viz., in Maine, 62; New Hampshire, 104; Vermont, 95; Massachusetts, 135; Rhode Island, 3; Connecticut, 29; New York, 42; Pennsylvania, 6; Virginia, 2; South Carolina, 1; Tennessee, 1; Kentucky, 5; Ohio, 42; Illinois, 3.

THE CHARITABLE WORK OF THE SOCIETY.—The appropriate work of a Religious Publishing Society is to publish and circulate religious truth *in printed form*. The Constitution of the American Tract Society defines its object to be “to promote the interests of vital godliness and good morals, by the *distribution of such books and tracts* as may be calculated to receive the approbation of Christians of all denominations usually termed evangelical.” It is not therefore its province to establish schools, or to conduct a system of oral instruction, of whatever kind.

At first, the charitable distribution of tracts was performed mainly by individuals, or by local societies and churches; donors to the funds of the parent Society being entitled for that purpose to receive back in tracts, at cost, three-fourths of the moneys contributed by them. The amount thus actually taken during the first ten years of the Society is not definitely recorded, but was estimated to be about one-third of the donations, viz., \$4,155.85. A similar estimate for the year 1825, would give \$1,578.63, to which should be added \$154 distributed by the Society directly, making the total grants to 1825, \$5,888.48. The whole amount of grants of publications has been as follows:—

From	Pages.	Value.
1814 — 1825	5,888,480	\$5,888 48*
1826 — 1849	162,215,415	111,229 46
1860 — 1864	193,735,005	129,156 67
Total,	361,838,900	\$246,274 61

* Prior to 1831, grants of tracts, &c., were reckoned at the rate of 10 pages for one cent; since then, 15 pages for one cent.

It would be a matter of much interest, could we trace the course and history of all these streams of the waters of life, as they flowed forth on their mission of salvation. How many sinners have they awakened from their impenitence and carelessness, and led to inquire what they must do to be saved! How many inquiring souls have they guided to Christ! How many weak and fainting ones have they refreshed and strengthened! How many afflicted souls have they comforted! How mighty their power in resisting infidelity and error, and all shades and forms of false doctrine! How vast their agency in promoting needful reforms from intemperance, and licentiousness, and profaneness, and sabbath desecration, and oppression! We can not with much precision state the particulars of these charitable distributions. They have furnished thousands of pious men and women with the means of enlarged personal usefulness in Christ's vineyard. They have helped churches and local benevolent associations in the cultivation of the fields occupied by them. They have gone into prisons, and hospitals, and schools, and public institutions of every kind. More than nine millions of pages have been put into the hands of home missionaries, laboring amid feeble churches, or in fields too destitute even to enjoy the presence of any church. About four millions of pages have been sent to foreign lands, partly for distribution by our missionaries of various names, and partly to be scattered by private individuals or local societies among the unevangelized masses of Romanists, Mohammedans, Jews, and heathen. More than thirteen millions have been furnished for the use of seamen in the merchant and naval service, or engaged in perilous fisheries on every ocean, and not less than ninety-six millions to the army and navy, since the breaking out of the present civil war.

In addition to the above grants of publications, the Society has made large appropriations in cash to aid in the work of printing and distributing publications in foreign languages at various missionary stations abroad. These donations have been made to some extent directly, but for the most part through the Society at New York, the money being in all cases appropriated by vote of the Executive Committee, who designated the precise objects to which it was to be applied. The whole amount of these grants, in cash, has been \$93,259.43.

COLPORTAGE. — The Society in New York commenced the work of colportage in 1842, although operations of a similar character had been carried forward a year or two previous, under the name of volume circulation. The Boston Society, being then associated

with it, participated in this work in a twofold manner, first in carrying forward a colportage of its own in New England and the adjacent British Provinces, and second in making annual appropriations of its funds to aid that of the New York Society in the South and West.

This work has been productive of very much good, especially in the sparsely settled and most destitute regions of our country. Of late, however, it has been the aim of the Society to induce churches, local tract and missionary societies, and benevolent individuals, to undertake these efforts as a voluntary, unpaid labor of love,—the Society furnishing, as far as practicable, the publications needed. This is now done to a gratifying extent, and is constantly increasing. The attention of the religious community is greatly turned to the subject of HOME EVANGELIZATION, and the conviction is spreading that it is a work to be engaged in by the churches themselves, and by individual Christians personally, as divinely appointed to be the “salt of the earth,” and as needing just such labor as this for their own growth in the spiritual life.

The expenditures of the Society, for colportage, have been,—

Under its own direction,	\$88,223 29
Appropriated through the New York Society,	160,158 14
	<hr/>
	\$248,381 42

SALES.—The sales of the Society’s publications have been made at the general and local depositories, by colporters and agents in their respective fields, and through other booksellers.

The General Depository was at first kept at the bookstore of Mr. Samuel T. Armstrong, in Boston. In 1816 it was removed to Andover, where the tracts were printed by Messrs. Flagg & Gould, who also acted as Depositaries. In August, 1826, it was removed again to Boston, and established in the basement of the Hanover St. Church. Here it was destroyed by fire Jan. 31, 1830, by which the Society incurred a loss of about \$2,500. Immediately after it was reestablished, more advantageously than before, at No. 6 Cornhill, and in June, 1838, removed to the building now occupied by the Society, No. 28 Cornhill. This building is the property of the Society, having been purchased on very favorable terms, and the payments provided for by special contributions for this purpose, rents, &c.

Besides this, local depositories were early established for the convenience of the public in procuring tracts. These had increased, prior to 1825, to 112, viz., 10 in Maine, 10 in New Hampshire, 10

in Vermont, 12 in Massachusetts, 1 in Rhode Island, 6 in Connecticut, 22 in New York, 1 in New Jersey, 2 in Pennsylvania, 2 in the District of Columbia, 5 in Virginia, 6 in North Carolina, 1 in South Carolina, 2 in Georgia, 2 in Alabama, 2 in Tennessee, 5 in Kentucky, 9 in Ohio, 1 in Missouri, 2 in Michigan, and 1 in Lower Canada. Experience, however, ultimately demonstrated the inexpediency of maintaining these depositories, and they were gradually discontinued, their place being supplied in part by the regular book trade, and in part by the greater facilities of communicating by mail and express with the General Depository in Boston.

For many years, colportage was one of the most important agencies for the sale of publications, effecting from one-fourth to one-third of said sales. But, as an agency for this purpose, it was very expensive, costing nearly 50 per cent. of the whole value of the books sold; and, as more recent experience shows, it is at present by no means necessary to accomplish the result in view. Let the publications be made attractive in matter, style, and form, and they will be demanded in the ordinary channels of the trade. The sales are now more than twice as great as when the largest number of colporters was employed, and the number of publications on the catalogue of the Society was fivefold what it is now.

The Society has at present regular business connections with publishers and booksellers in most of the principal cities in the country, and enjoys, through the enterprise and liberality of these houses, facilities for obtaining a very wide circulation of its publications.

The amount of sales, from the beginning, has been as follows:—

From 1814 to 1825 inclusive	.	.	.	\$28,332 25
" 1826 to 1859 "	.	.	.	628,555 04
" 1860 to 1864 "	.	.	.	251,418 60
				<hr/>
				\$908,306 89

The whole amount of publications issued by this Society by grant and sale, during fifty years, has been \$1,154,581.50.

GENERAL REVIEW. — The history of the Society during these fifty years is naturally divided into three periods.

The first, from 1814 to 1825, was that of its separate action, prior to the organization of the Society at New York. It was then indeed, in many respects, the day of small things as compared with the extent of its present work, though not as estimated by the amount of good done, and the impulse given to the cause of a popular Christian literature for the country. The influence of

the Rev. Dr. Edwards, one of its founders, its Corresponding Secretary, and a life-long laborer in the Tract cause, was very efficient in promoting its operations, and making them known to the country. But to the Rev. Dr. Hallock, now Senior Secretary of the Society at New York, does the cause owe more than to any other man. His appointment as Agent, and afterwards as Assistant Secretary of this Society, gave it a new impulse; his labors in revising and beautifying its publications, and increasing its receipts, were very valuable; and after his removal to New York, this Society, in common with its associate, enjoyed for many years the fruits of his long and devoted labors.

The second period, extending from 1825 to 1859, was that of association with the junior Society at New York. That connection, while it brought the tract work of the whole country as a unit before the churches, and awakened a deeper and wider interest in its prosecution, opened to the New England churches still greater facilities for sending their benefactions beyond their own boundaries, upon the new and needy fields of the West and South, and to foreign lands. They felt this to be still *their* work, no less than when carried on exclusively through their own channels, and the large sum of \$160,158.14, contributed to it by this Society, in addition to all that was expended in its home work, attests their liberality in this particular. The two Societies, during the entire period of their connection, coöperated in perfect harmony, and when at length differences arose as to the principles which should govern their publishing work, it was to promote peace that they separated.

The third period of the Society's history is that of the past five years—from 1859 to 1864. The statistics already given show the leading characteristics of this period. Great embarrassments were at once encountered, and still exist, to the extension of its operations sufficient to meet the demands made of it. A full and even enlarged work was expected of it, while yet it was wholly destitute of publications of its own, without experience in publishing, without any adequate financial capital, and with serious misgivings, even on the part of its best friends, whether it would be possible for it to compete with, or even to survive, the powerful rivalries arrayed against it. It is, then, with devout thankfulness, that the favoring hand of Providence is recognized as sustaining it in these emergencies, and giving it that measure of success in which it is permitted to rejoice to-day.

The opinion seems to be entertained by some, that the causes which led to the separation of the two Societies are now removed, and that, in consequence, it would be better if a reunion of some sort were effected. The leading argument urged in its favor is, that their separate action occasions increased *expense of administration*, which has to be deducted from the charitable funds contributed by the churches. It may, therefore, not be out of place to exhibit some comparative statements bearing on this point, and also on the more general aspects of the efficiency and usefulness of this institution. For this purpose it will be proper to compare the past five years, succeeding the separation, with the five immediately preceding.

I. CHARITABLE RECEIPTS.

Year.	Donations.	Legacies.	Total.
1855	\$25,857 49	\$4,354 89	\$30,212 38
1956	22,859 89	5,842 79	28,702 68
1857	21,074 55	1,159 89	22,234 44
1858	12,478 08	3,363 30	15,841 38
1859	15,206 59	4,764 44	19,971 03
Totals,	\$97,476 60	\$19,485 31	\$116,961 91

Year.	Donations.	Legacies.	Total.
1860	\$17,153 30	\$7,826 31	\$24,979 61
1861	18,448 03	3,192 97	21,641 00
1862	37,146 87	6,323 93	43,470 80
1863	37,377 03	17,458 92	54,835 95
1864	47,110 82	4,484 86	51,595 68
Totals,	\$157,236 05	\$39,286 99	\$196,523 04

The receipts during the last five years are \$79,561.13 more than in the previous period, making an advance upon the former of 68 per cent. Undoubtedly the large increase during the last three years is in great part owing to the war; but this, instead of dimin-

ishing the evidence of the Society's acceptableness to the churches in its present separate position, may, without presumption, be adduced as strengthening that evidence, and calling upon it to continue a service so much approved by its constituents, as well as so important in itself.

II. WORK OF THE CHARITABLE DEPARTMENT.

Year.	Grants.	Colportage.	Cash to Foreign Lands.	Total.
1855	\$4,834 37	\$16,708 39	\$3,000 90	\$24,542 76
1856	5,138 31	14,897 05	3,000 00	23,035 36
1857	4,510 37	8,986 87	1,000 00	14,497 24
1858	3,465 75	3,652 96	450 00	7,568 71
1859	4,219 40	2,765 97	1,000 00	7,985 37
	\$22,168 20	\$37,011 26	\$8,450 00	\$77,629 44

Amount of work done in this department, \$77,629.44, which is 66 per cent. of the whole charitable funds received.

Year.	Grants.	Colportage.	Cash to Foreign Lands.	Total.
1860	\$11,928 06	\$2,813 87	\$1,000 00	\$15,741 93
1861	16,899 79	8,738 56	500 00	26,138 35
1862	30,797 17	5,833 21		36,630 38
1863	30,705 39	4,411 22	1,000 00	36,116 61
1864	38,826 26	6,118 01	500 00	45,444 27
	\$129,156 67	\$27,914 87	\$3,000 00	\$160,071 54

Amount of work done, \$160,071.54, which is 81 per cent. of the charitable funds received.

Thus it appears that not only is the absolute amount expended in benevolent work *more than double* that of the preceding five years, but it is *greater by fifteen per cent. in proportion to the funds received.* The grants of publications are nearly six times greater, and exceed those of the whole previous existence of the

Society. At the same time, though the sum expended for colportage is less than in the five years before the separation, yet the amount of truly missionary and charitable work done therein is probably even greater. Instead of being devoted chiefly to the sale of books, it has been mostly occupied in scattering truth in the destitute regions of the West, or aiding its distribution in the army and navy.

III. SALARIES AND TRAVELING EXPENSES IN CHARITABLE DEPARTMENT, NOT INCLUDING COLPORTAGE.

[This table embraces Mr. Alvord's salary for 1860 and 1861, and Mr. Child's for 1862-3-4. During the last three years Mr. Alvord has been almost wholly devoted to his self-denying labors in the army, and his salary in this period is reckoned with the expenses of colportage. No part of Mr. Warren's salary has ever been paid by this department.

Mr. Savage and Dr. Marks, being largely occupied with army labors, and superintendence of distribution, as well as collections, one-half of their salaries has been charged to the colportage account, and the remainder to agencies.]

Year.	Am't of Salaries and Trav. Ex.	Amount of Receipts.	Year.	Am't of Salaries and Trav. Ex.	Amount of Receipts.
1855	\$6,978 27	\$30,212 38	1860	\$4,996 76	\$24,979 61
1856	7,520 21	28,702 68	1861	6,989 85	21,641 00
1857	7,115 30	22,234 44	1862	6,548 72	43,470 89
1858	6,224 38	15,841 38	1863	7,733 01	54,835 95
1859	6,177 60	19,971 03	1864	5,223 82	51,595 68
	\$34,015 76	\$116,961 91		\$31,492 16	\$196,523 04

Salaries 29 per cent. of receipts.

Salaries 16 per cent. of receipts.

The above view shows that the absolute cost of collecting and administering the charitable funds of the Society since the separation is *less* than during the corresponding period before that event, while *in proportion to the amount collected, it is thirteen per cent. less.*

IV. SALARIES IN THE BUSINESS DEPARTMENT.

Year.	Salaries.	Sales at Depository.	Year.	Salaries.	Sales at Depository.
1855	\$4,530 88	\$33,921 46	1860	\$3,922 96	\$26,251 02
1856	3,866 00	32,662 60	1861	4,997 91	39,823 51
1857	4,118 00	31,486 23	1862	4,862 33	44,544 73
1858	3,884 00	29,806 41	1863	4,142 72	51,478 18
1859	3,484 77	31,677 18	1864	5,378 46	71,723 81
	\$19,883 65	\$159,553 88		23,304 44	\$233,821 25

Salaries, 12½ per cent. of the sales.

Salaries, 10 per cent. of the sales.

The above table contains all the salaries paid by the Society, not before reckoned in the Charitable Department, except those of the Treasurer and the Editor, with his assistants. Before 1860, the offices of Treasurer and Depository were held by the same person, who conducted the entire department of sales. In 1860, owing to the increasing business of the Society, it was deemed important to appoint a Treasurer who should give his sole attention to the finances, and it is due to his long experience and skill that the Society has been able, in the lack of any proper financial capital, to carry forward its present large operations without embarrassment. The salaries of the editor and his assistants have uniformly been reckoned and paid as part of the cost of the publications.

V. The following table shows the entire amount of salaries paid in the *administration* of the Society (not including the editor and assistants) in both departments, as compared with total receipts.

Year.	Total Salaries.	Total Receipts.	Year.	Total Salaries.	Total Receipts.
1855	\$11,509 15	\$73,387 03	1860	\$9,864 16	\$62,656 15
1856	11,386 21	68,968 74	1861	13,987 76	74,139 57
1857	11,233 30	61,871 49	1862	13,411 11	88,015 53
1858	10,108 38	52,277 62	1863	13,875 73	106,985 14
1859	9,662 37	57,063 81	1864	16,694 47	124,468 75
	\$53,899 41	\$313,568 69		\$67,833 23	\$456,265 14

Salaries, 17 $\frac{1}{10}$ per cent. of receipts.Salaries, 14 $\frac{8}{10}$ per cent. of receipts.

Whether, therefore, we regard the extent of the Society's work, or the economy with which it has been conducted during the past five years, we fail to see any reason for its abandonment of the position it now occupies as a distinct and independent institution. If it were ever worthy of an existence and a liberal support from the Christian public, it is surely worthy of them now. Its position before the country and the world is known as the promoter of an evangelical Christian literature, adapted to the wants of the times and imbued with the spirit of loyalty to our country and fidelity to the rights of man. The next half century now opening before us, with the vast interests which depend upon it for weal or woe to the race, will demand of the Society yet wider plans, and a greatly enlarged usefulness.

THE BUSINESS DEPARTMENT.

PUBLICATIONS.

The number of new publications issued during the year was 153. The whole amount of printing done was as follows: *Tracts*, in the 12mo series, 1,089,000 copies; envelope tracts, 386,500; pocket tracts, on tinted paper, 134,000; illustrated children's tracts, 132,000; other tracts, leaflets, cards, etc., 255,500. Total, 1,196,500 copies, embracing 9,788,500 pages. *Volumes*, including stitched pamphlets in covers, 579,008 copies, comprising 57,102,000 pages. *Papers*: Tract Journal, 853,000 copies; Child at Home, 1,679,000; Christian Banner, 987,000; Freedman, 180,000. Whole amount of printing done;—tracts and books, 66,890,500 pages; papers, 3,600,000 copies.

The cost of the above for copyrights, editing, stereotyping, engraving, paper, printing, and binding, was \$102,522.43. Purchased of other societies and booksellers \$6,497.19. Total cost of publications, \$109,019.62.

TRACTS.

REGULAR SERIES. 12mo.

The following Tracts were added to this series during the year:—

No. 91. WHY I GAVE UP SMOKING. pp. 4. By an English Missionary. Cogent reasons against the use of tobacco.

No. 92. OUR PRAYER MEETING MADE INTERESTING. pp. 4. By Rev. John Todd, D. D. Hints with reference to the prayer meeting, which will be found valuable by all Christians.

No. 93. DO ALL FOR CHRIST. pp. 4. By Rev. Theodore L. Cuyler. That will be a happy, holy life in which "to please Christ" is the ruling motive for all actions.

No. 94. THE WHOLE HEART. pp. 4. By Rev. T. L. Cuyler. Urging the importance of entire self-devotion to religion.

No. 95. THE MIDNIGHT CALL. pp. 4. By Rev. C. H. Pearson. An impressive narrative of the conversion of an aged sinner at midnight.

No. 96. MIRACULOUS DELIVERANCE. pp. 4. A thrilling narrative by John Vine Hall, father of the Rev. Newman Hall, of London, of his own rescue from intemperance. A good temperance tract.

No. 97. YOU ARE IMMORTAL. pp. 4. By Brownlow North. Reprint of an English tract.

No. 98. PAST FEELING. pp. 4. From the London Religious Tract Society. Showing the dangers of hardening the heart against the calls of God and the Spirit.

No. 99. HAVE YOU AN ANCHOR? pp. 4.

No. 100. SHOW YOUR COLORS. pp. 4. Both of the last named tracts are by the Rev. T. L. Cuyler; the first treating of the importance of the Christian's hope, and the second of the duty of professing and exemplifying religion.

No. 101. A FAMILY OF SINS. pp. 4. By Rev. J. T. Tucker. Describing the evils which attend upon and follow intemperance.

No. 102. A HAPPY NEW YEAR. pp. 4. By Rev. I. P. Warren. Designed for distribution at the commencement of a new year, and showing how the year may be made truly happy.

No. 103. A FLAW IN THE WEDDING LINK. pp. 4. By Rev. T. L. Cuyler. The unhappy condition of a wedded pair, one of whom is a stranger to Christ.

No. 104. A HEALTHY CHRISTIAN. pp. 4. Also by Rev. Mr. Cuyler. Describing the elements of a sound and symmetrical piety.

No. 105. HAVE YOU PRAYED TO-DAY? pp. 4. From the London Religious Tract Society. An appeal to the prayerless.

No. 106. TEARS OF PITY. pp. 4. From the same. Compassion for perishing souls.

No. 107. A WORD WITH AN INQUIRER. pp. 4. By Rev. H. A. Hart. Showing the awakened sinner the way of acceptance through faith.

No. 108. THE END OF THE REVIVAL. pp. 4. By Miss Phebe F. McKeen. An impressive presentation to those who have passed, unconverted, through a revival, of the dangers of their state.

No. 109. PLAYED AWAY. pp. 4. By Mrs. Phebe H. Phelps. The story of a reformed card-player.

No. 110. HAVE I A FATHER ? pp. 4 Reprinted from the London Religious Tract Society.

No. 111. THE RECONVERTED MAN. pp. 4. By Rev. Theo. L. Cuyler.

GERMAN. 12mo.

No. 2. THE HIGHLAND MAIDEN. pp. 4.

BIBLE CARDS OR HANDBILLS.

Fifty Bible Cards, or two-page handbills, have been added to the list. These contain selections from the Scriptures on the most important practical topics, and are especially adapted to circulation among the destitute, by city, tract, and missionary societies.

ENVELOPE TRACTS.

These are of four pages each, of a size suitable to be inclosed in envelopes with letters. The following have been added to the list during the year:—

No. 34. THE TACK HAMMER. By Rev. E. P. Hammond. A tract for children.

No. 35. VICTORY A DUTY TO THE DEAD. By Miss Phebe F. McKeen. A stirring appeal to the volunteers in the Union army and navy.

No. 36. THE FLAG OF OUR COUNTRY. By Rev. I. P. Warren. Another army tract; showing what this symbol means, and why it ought to be every where defended.

No. 37. ONE STEP AT A TIME. From the Christian Instructor. The quaint and homely talk of a Christian blacksmith is blessed to the soul of an awakened sinner of intellect and culture.

No. 38. DESERTED BY GOD. By Samuel Burnham, Jr. A warning to those who are persistently turning a deaf ear to the invitations of Christ. Founded upon an affecting incident.

No. 39. WORKING FOR GOD. An old poem. To which is added another short poem, entitled, "Finish thy Work."

No. 40. THE LOSINGS' BANK. From "No. 3, Church of England Tracts." A temperance tract.

The whole number of envelope tracts printed during the year is 386,500, making 1,546,000 pages. Sold in packages of 48 tracts each, for — cents.

POCKET TRACTS.

The following have been added to the list, and are all by J. W. Kimball, Esq.:—

HAVE YOU FOUND GOD ?
FINDING GOD REAL.

THE COMFORTER.

SEEING CHRIST.

A LIVING SACRIFICE.

The pocket tracts are each of 16 pages, and are sold in packages of ten for — cents.

VOLUMES.

The whole number of new books, including pamphlets not reckoned as tracts, published during the year is 84. The number of volumes printed during the year is 579,008, comprising 57,102,000 pages.

The following are the new books published : —

8vo.

PICTURES AND LESSONS. By Mrs. Jane S. Warren. pp. 96. A beautiful book for children, containing a fine engraving, with its lesson on every page.

One of those treasures of the nursery which are always in demand. A fair sized book, well-printed and beautifully bound, with a well-defined picture on every page and a few simple words beneath it which mother, nurse, or sister is expected to read to the little art-student at her elbow. — *Springfield Republican*.

A look at the book will be its all-sufficient commendation. — *Ch. Secretary*.

Every page has its picture and its lessons, the first being well nigh the *ne plus ultra* of woodcut engraving, and the last short and simple as a child could desire. — *New York Evangelist*.

12mo.

SNOW FLAKES: A Chapter from the Book of Nature. By Rev. I. P. Warren. Large, square 12mo. pp. 146. Elegantly printed and bound. Containing drawings of over 200 varieties of the beautiful crystals of the clouds, with ornamental initials, &c.

The most beautiful volume of the season. — *Boston Traveller*.

This book would ornament any table as well as nourish the minds and hearts of those assembled around it. — *Boston Transcript*.

One of the most beautiful and instructive volumes of the now daily augmenting gift-book series. — *Congregationalist*.

The illustrations which relate to snow phenomena, and the matter of the volume as well, will make it most attractive as a gift-book, or for the private library. — *Watchman and Reflector*.

A gift-book of extraordinary beauty and, unlike most of these highly-ornamented books, its contents are excellent. — *S. S. Times*.

The book is published in very beautiful style, and will introduce many for the first time to the beauties and wonders of the snow. — *N. Y. Observer*.

This is one of the most beautiful and interesting books that we have seen. We have here a brief description of snow-flakes, accompanied with a number of plates, with accurate sketches of the various forms which the flakes assume. These are laid upon fields of blue, and are exquisitely beautiful. — *Evang. Repository*.

DAILY PRAYERS FOR THE LORD'S HIDDEN ONES. By Mrs. Jenny C. Means. pp. 48. On tinted paper and with flexible, cloth covers.

This beautiful manual is designed for invalids and others, confined at home, who are

unable to join in the Sabbath and household devotions. It is prepared by one of their number, and breathes a delightful spirit of devotion. Nothing could be more welcome to such a sufferer. Each prayer is preceded by a selection of Scripture. The book is also enriched with some choice poetry. — *Boston Recorder*.

An exquisite gem of a book, whether we regard its contents or its appearance. It is intended for invalids, especially for those who are persons of education and refinement, and who, by reason of ill-health, are shut out from public and social worship. — *S. S. Times*.

HOME STORIES. For Boys and Girls. pp. 144. Square 12mo.

An excellent gift-book for a young child. — *S. S. Times*.

Merits particular attention — a tempting little work. — *Springfield Republican*.

16MO.

REPOSING IN JESUS; Or, The True Secret of Grace and Strength. By G. W. Mylne. pp. 229.

The design of this handsome volume is to show that faith in the divine Saviour is the true secret of peace. We feel sure that none can read the book with attention without much benefit. We are glad to find that books of so much *solid instruction* are issued by this Society. — *Banner of the Covenant*.

It is eminently adapted to Christian comfort and invigoration. — *Boston Recorder*.

An excellent exposition of the "riches of Christ" as an object of humble trust. The style is simple, concise, direct, and the thoughts are evangelical and scriptural. — *N. Y. Evangelist*.

THE PILGRIM PATH. Interesting incidents in the experience of Christians, with earnest words from many who love the Lord. pp. 256.

This is a valuable and interesting book. The stories are suited to every age, and many of them are not only touching, but most searching, and imbued with the most vital principles of religion. — *Am. Baptist*.

A very readable book, and adapted to do good. — *Vt. Chronicle*.

FOLLOWING AFTER JESUS. A Memoir of Susan M. Underwood. By Mrs. Elizabeth H. Anderson. pp. 250, with a steel engraving.

Mrs. Anderson has done justice to her friend, writing a work that will be most acceptable to thousands, and setting before the world a rare example of excellence — *Boston Journal*.

We commend this book most heartily to all Sabbath-school teachers, and to all the older girls and boys in our Sabbath schools; in fact, to all who desire sincerely to learn how to do good among the poor. — *S. S. Times*.

HAPPINESS. Discourses delivered at Geneva, by Count Agénor de Gasparin, on the nature, condition, and excellence of true happiness. Translated by Miss Mary L. Booth. pp. 232.

We earnestly commend this volume to our churches and Sabbath schools — *Boston Recorder*.

It can not fail to do great good wherever read. — *American Baptist*.

It is an excellent work. — *American Presbyterian*.

AUTOBIOGRAPHY OF MRS. SHERWOOD. Abridged by Miss Anna Jacobs. pp. 441, with a steel engraving.

Mrs. Sherwood was one of the most attractive as well as prolific writers of the young, and her books still retain a peculiar charm for their naturalness and freshness, as well as their sincere piety. This work has been pronounced by the press in England as "one of the very few truly admirable biographies in our language."

THE GOSPEL AMONG THE CAFFRES; or, The Story of Rev. Mr. Moffat, and his labors in South Africa. pp. 284. Reprinted from the edition of the London Religious Tract Society.

It presents a vivid picture of the degradation and wretchedness of the tribes of Southern Africa, and of the toils and sacrifices of Mr. Moffat and his associates for their elevation and salvation. The style of the book is very graphic and lively. — *Christian Secretary*.

The story of the mission is simply and agreeably told, and the novelty of the scenes described in such clear type, and with such striking illustrations, will make the book a favorite in Sunday schools, and by the fireside at home. — *Springfield Republican*.

ANCIENT EGYPT: Its Antiquities, Religion, and History, to the close of the Old Testament period. By the Rev. George Trevor, M. A., Canon of York. pp. 400, with a map and above sixty illustrations. From the London Religious Tract Society.

It will be found to contain a large amount of useful information intimately connected with the history of the Bible. — *Vermont Chronicle*.

It is really an excellent book. It contains a vast amount of information upon one of the most interesting historic nations of the world. It will be found most attractive and interesting to the young as well as to adult minds. — *Christian Secretary*.

18MO.

LESSONS FROM INSECT LIFE. With numerous illustrations. pp. 185.

A valuable little book, awaking in the young a desire for information, and gratifying it in a very pleasant manner. — *N. Y. Observer*.

The book is admirably adapted to interest children in observing the works of the Creator. — *S. S. Times*.

We hope the Society will furnish many such volumes for the children. — *Vermont Chronicle*.

This is a delightful volume. — *American Baptist*.

PLANTS: Illustrating in their structure the wisdom and goodness of God. With numerous engravings. pp. 160. Reprinted, with some changes, from the London Religious Tract Society.

The above two books are part of the Society's series of works designed to show to the young reader God in nature, and the beautiful lessons of love and faith which are taught in the things that are made.

While it will greatly interest the young by its varied stores of instruction, it will, at the same time, inculcate lessons on the character of the Most High, as revealed in his works, that must improve their hearts. — *N. Y. Evangelist*.

Science made easy and very attractive to young, and even older minds, with valuable allusions to its divine revelations. — *Boston Recorder*.

WORDS FOR MEN AT ARMS. A Book of Selections. pp. 32. Designed for the use of the men in our Army and Navy. By Mrs. Sarah E. Little.

HARRY, the Boy that did not own himself. By Miss Anna J. Toy. pp. 63. A pretty antislavery story.

KENNY CARLE'S UNIFORM. By Miss Sarah J. Pritchard. pp. 119.

A beautiful and touching little story of a moral battle. — *American Baptist*.

DOWN IN A MINE; or, Buried Alive. pp. 188. Reprinted from the London Religious Tract Society.

It conveys some knowledge of the occupations and dangers of the mining classes of England. While it presents in a simple and affecting manner, the value of religion in times of trouble, and the importance of a due preparation for eternity. — *American Presbyterian*.

THE FANFAN STORIES. By Mrs. F. I. Burge Smith. pp. 323. This volume is made up of ten separate stories, which are also bound separately, in paper covers. Their titles are as follows: No. 1. Merry Christmas at Wickdale; No. 2. Little Samuel's Ministry; No. 3. The White House on the Hill; No. 4. How much an Apple was worth; No. 5. What the little Stockings saw; No. 6. The Queen among the Grasses; No. 7. The Church Mouse; No. 8. Patter; No. 9. The Open Hand; No. 10. Grandmamma's Rule.

A very entertaining and instructive set of tales for the young people, neatly published. — *N. Y. Observer*.

A very fine Christmas present. — *Vermont Chronicle*.

THE CIRCUS. A Story for Boys. By Mrs. A. S. Anthony. pp. 112.

The sorrow and suffering which "the circus" brought into a quiet village, and left behind it there, are presented in this little book in a manner calculated to leave a lasting impression upon the youthful heart.

POLLY GREY'S JEWELS. pp. 168.

A story of most exquisite beauty about a poor old maiden lady, showing how much good can be accomplished by even the humblest, when the heart is full of love. — *S. S. Times*.

AN INDEX TO THE BIBLE, with suggestions for the profitable reading of the Scriptures. Also, Counsels for Prayer. With various tables of chronology, measures, &c. By J. W. Kimball. pp. 64.

ELTON WHEATLY, The Stammerer; or, "Like other Folks." By Ellen Derry. pp. 92.

One of the best little books for children we have read. — *N. Y. Observer*.

Good. — *Congregationalist*.

MATTY'S MISSIONARY BOX, and other Stories. By the author of "Village Missionaries," &c. pp. 171. Reprinted from the London edition.

Pleasant stories, and will interest and profit the children. — *Christian Secretary*.

THE TEMPERANCE TALES. With a prefatory sketch of their origin and history. By Lucius M. Sargent. With numerous engravings.

VOL. 1. pp. 307. Containing My Mother's Gold Ring; Wild Dick and Good Little Robin; I am afraid there is a God; A Sectarian Thing; Groggy Harbor; Right Opposite.

VOL. 2. pp. 288. Containing Fritz Hazell; What a Curse! or, Johnny Hodges; Seed Time and Harvest; An Irish Heart.

VOL. 3. pp. 255. Containing A Word in Season; Well Enough for the Vulgar; Nancy Le Baron; Too fast and too far.

VOL. 4. pp. 269. Containing Kitty Grafton; and, As a Medicine.

VOL. 5. pp. 272. Containing The Stage Coach.

VOL. 6. pp. 293. Containing *The Life Preserver*; *The Prophets*,—*Where are They?* *Margaret's Bridal*; *Temperance Meeting in Tattertown*.

The twenty-one tales are also each bound separately in paper.

We fondly indulge the hope that they will not only be extensively read, but exert a powerful influence now, as they did at the time of their first publication, in checking intemperance.—*United Presbyterian*.

This work is very opportune, and parents who are interested to have their children saved from intemperance should furnish them with such books.—*American Baptist*.

These are simple narratives that never wear out, and are excellent reading for camp and hospital.—*Springfield Republican*.

They are among the most effective temperance documents that have yet appeared.—*Christian Secretary*.

THE MEDICINE SHELF. By Mrs. Helen E. Brown. pp. 315.

This is a neat little volume, with the excellent design of inculcating the great truth that

“Who rules his appetite will find

An easier task to rule his mind.”—*N. Y. Observer*.

We could wish it placed in every family throughout the wide world. Those about to commence housekeeping would do well to class it in their first inventory of books published.—*Advocate and Guardian*.

THE BLOOD OF JESUS. By Rev. William Reid, Edinburgh. pp. 138. Reprinted from an edition of the Messrs. Nisbet & Co.

The earnest, spiritual tone of this little book will make it very acceptable to the Christian reader.—*N. Y. Observer*.

A delightful treatise on the most vital Christian truth. It is like lying down under the dropping of the cross itself, to read those pages.—*Boston Recorder*

A good work to put into the hands of those who are skeptical on the merits of the Atonement, or depending upon morality.—*American Presbyterian*.

WALTER AND THE PRIZE, and other Stories. pp. 126. Reprinted from the Religious Tract Society of London.

Pleasantly told and good for the young folks.—*Christian Secretary*.

We can not have too many such books. Let teachers see that a copy of this volume find its way into the hands of every schoolboy of their acquaintance.—*S. S. Times*.

HOLIDAY TALES. By Una Locke and Frances Lee. pp. 217.

Safe to give to little ones, and sure to interest and profit them.—*Congregationalist*

RAMBLES AFTER LAND SHELLS. By Mrs. H. J. Parker. pp. 172. With colored frontispiece and other illustrations.

It contains a great deal of information, presented in a lively and attractive style, with a beautifully colored frontispiece. We like it greatly.—*Christian Secretary*.

A pleasant research after those tiny wonders so generally overlooked. Every child who loves nature will welcome its pictured pages and simple rural scenes.—*Springfield Republican*.

LETTERS TO A THEOLOGICAL STUDENT. By Rev. Leverett Griggs, Pastor of the Congregational Church, Bristol, Conn. pp. 112.

The Rev. Dr. Hall, Professor in Auburn Theological Seminary, writes, “I have read this book with intense delight. I have never met with any thing of the kind that pleased me half so well. It is the right advice, admirably given. I can hardly imagine any human production better fitted to do Theological Students just the good they need. I wish that all our students might have it.”

The advice is characterized by sound sense, and enriched with the fruits of observation and experience. The book will be read with interest by students and ministers, and they can scarce fail to derive profit from its perusal. — *N. Y. Evangelist*.

We find a large amount of good sense in this little volume upon a subject which is likely to attract increasing attention. It would be a good thing if some person would send a copy of it to every theological student in our seminaries. — *Boston Recorder*.

ORIENT. pp. 93; tinted paper.

A beautiful little book, narrating the conversion to Christ of one whose parents did not feel the need of cleansing by his precious blood; her persecution for her new faith and hope; and her rapid progress in the divine life during the two remaining years of her earthly stay. — *Advocate and Guardian*.

PLEASANT TALES IN PROSE AND VERSE. With twenty-six engravings. pp. 224.

A collection of short tales in prose and verse suited to young children. Prettily illustrated. — *S. S. Times*.

BLACK AND WHITE; or, the Heart, not the Face. By Mrs. Jane D. Chaplin. pp. 174.

A touching tale of slave life. It will do much towards removing the prejudices against people of color which refuse them the equal privileges of the workshop, the school, and the ballot-box. — *American Baptist*.

APPLES OF GOLD IN PICTURES OF SILVER. By Mrs. J. P. Ballard. pp. 205.

A collection of interesting stories, — very pleasing and instructive. — *N. Y. Evangelist*.

Solomon tells us that "words fitly spoken are like apples of gold in pictures of silver." Such are the words of this book. Short passages of Scripture are found in it, to which are attached charming stories. — *Religious Herald*.

POWER FROM ON HIGH. pp. 30.

EL PUEBLO EN LA SERRANIA. pp. 28. (The Village in the Mountain.)

LA SENDA PERDIDA. pp. 30. (The Lost Path.) These two books are reprints from the Spanish, and were designed for circulation in Mexico.

JERRY AND HIS FRIENDS; or, The Way to Heaven. By Alice A. Dodge. pp. 300.

An excellent evangelical development of the way to become a Christian. It is clear, thorough, sound, and withal very interesting, and can not fail to profit the child that reads it. A better religious book for children does not often appear, and adults will profit by reading it. — *N. Y. Evangelist*.

A judicious portraiture of Christian life in the young, in its commencement and progress. — *Congregationalist*.

This is one of the best books for children we ever read. Nor for them only — persons of maturer years can receive precious instructions from it. We can not commend it too highly. — *Religious Herald*.

This is really one of the best little books that we have seen yet. It illustrates, in a charming and attractive method, the nature of true religion and the way to life everlasting. Entertainment and instruction are delightfully blended in its pages. — *Ch. Secretary*.

DORA HAMILTON; or, Sunshine and Shadow. pp. 292. Reprinted from the London Religious Tract Society.

A pleasant tale of the value of religion to sustain a family under reverses, and of the power of a young Christian maiden, with the divine blessing, to win souls to Christ.

NEW STORIES FROM AN OLD BOOK. By Laurens, author of "Journey through the Valley of Pearls." pp. 216.

The "old book" is the Bible, but the stories are so disguised by the modern language and imagery that it requires some little ingenuity for a child to make out the meaning.— *S. S. Times*.

We like the book much. It should be in every Sunday-school library. *Ch Times*.

24MO.

HYMNS FOR MOTHERS. Compiled by Mrs. H. E. Brown. pp. 80. Designed for use in mothers' meetings, &c.

SOLDIERS AND THEIR MOTHERS. By Rev. J. O. Means. pp. 32.

CHRISTIAN LOYALTY. By Rev. Stephen H. Tyng, D. D. pp. 83.

An admirable discourse on the nature and fruits of that important principle of virtue.

LITTLE JENNIE, THE MINISTER'S DAUGHTER. By Mrs. Jane S. Warren. pp. 76. With a steel engraving.

A story of a sweet little child who was early taken home to her heavenly Father.— *S. S. Times*.

CHRIST, THE CHILDREN'S GUIDE. By REV. J. S. Sewall. pp. 36.

A valuable little book to teach children how to be Christians.

THE CONVERSION OF CHILDREN. By Rev. E. N. Kirk, D. D. pp. 16.

Showing that piety in childhood is practicable, and should be made an object of prayer and effort by all parents.

MY SISTER HENRIETTA ; or, FAMILY WORSHIP. Translated from the French, by Miss Maria L. Partridge.

A pleasant narrative showing the effects upon a household of daily household devotions.

MY LITTLE PICTURE BOOK. By Mrs. Jane S. Warren. pp. 16. Printed in colors.

: PERIODICALS.

The Society is now publishing *four* monthly sheets designed for circulation among as many different classes of readers.

1. THE TRACT JOURNAL. The average circulation of this paper has exceeded 71,000 copies per month, which is an advance of nearly one-third over that of last year. Much labor has been expended to render it in the highest degree valuable as a vehicle of *instruction* as well as religious influence. For the estimation in which it has been held in the army we refer to the correspondence on the succeeding pages of this Report. As to its usefulness at home, we subjoin the following testimony of a pastor in Connecticut :—

"The papers go into thirty families, of which five are Irish Catholics ; of the remaining twenty-five, eighteen do not attend church." They are

eagerly received he says, and adds, "I anticipate the best results; it can not be but that good will be done. If you want to know how *I feel* about it in reference to my pastorate, I say that I am greatly strengthened by it. I preach the gospel to at least thirty families more than I did last year."

2. THE CHILD AT HOME. The circulation of this favorite of the little ones has steadily increased from the first, until it now reaches 160,000 copies monthly. This fact, viewed in connection with the great multiplication of this class of publications by all the religious denominations, evangelical and non-evangelical, is a sufficient evidence of its popularity and usefulness.

The Society has already announced the design of publishing an edition of the "Child at Home" with the title and large engraving of each number *printed in colors*. It will necessarily be more expensive than the plain edition, but its beauty and attractiveness will, it is believed, be proportionately increased, and its consequent power to win the hearts, and cultivate the tastes, of the children will be enlarged.

3. THE CHRISTIAN BANNER. Except for a few months, less favorable for the reception of religious reading by the army, 100,000 copies of the Banner were printed monthly. These have for the most part been sent to our soldiers gratuitously.

The following testimonials, among many, show the estimate which is put upon these publications in the army. Others will be found in the narrative of our army work.

"No paper is so eagerly sought in the hospitals and camps as this. On entering the rooms of the Christian Commission this is the first paper asked for by the soldiers.

"A short time since, at the tent of the Christian Commission at Brandy Station, appeared a soldier inquiring for 'the paper with a flag on it.' More than a year since he had received one. He had never seen such a paper; it did him the greatest good; he had gone to many book and paper stalls, looking for another, but had never been able to find it. The one he had received a long time ago he had never parted with, but it was nearly torn to pieces, and he wanted much to find another copy. In that he was gratified, and went out of the tent with tears in his eyes. He had found an old friend.

"The greatest blessing to the army is good papers, and amongst these stands first the Banner. The day we look for it is looked forward to with pleasure. If every thing fail us with regard to good reading-matter, we know with certainty the Banner will not fail."

The Colonel of the 91st Pennsylvania Volunteers says:—

"I esteem the Banner to be the best paper that comes into the army. It

is always read, and invariably with profit. It is admirably adapted to the soldier, and many thousands will bear down to old age the grateful remembrance of the 'paper with the flag.' Before our regiment reënlisted, and while we were lying at Warrenton Junction, there were two thousand three hundred men in our brigade; there was but one chaplain in the entire brigade, and he had to confine himself to his own regiment. On Saturday and Sabbath morning we obtained a supply of your papers, the *Banner and Journal*. These were read in every tent, and soon the men were singing the hymns together and repeating to one another what they had read. That Sabbath, though not a sermon was preached within our hearing, was as great a day of holy rest as I ever saw in any country village in my life. I went out from my tent, and walked from camp to camp with wonder. The Spirit of the Lord was evidently at work. A great change had come over the spirit of the men, and I do not know to what else to ascribe it. Go on and scatter the good seed; there will be a great harvest from the army yet."

4. THE FREEDMAN. In January last the Society began the publication of a small monthly paper designed for the use of the late slaves of the South. Its first object was to aid them in learning to read and write, and with these to impart needful instructions in morals and religion. At present 50,000 copies per month are printed, but the demand for them is already so great that that number must speedily be increased. We subjoin a few evidences of the manner in which this undertaking is regarded by the public press:—

"It is beautifully got up, and is well adapted to the educational and religious wants of the freedmen, and can be used as a speller, reader, and religious newspaper."—*Vt. Chronicle*.

"This is a small four-page paper, issued by the American Tract Society, Boston, for the benefit specially of the late slaves. Besides some easy religious and other reading, and the pictures to match, it contains first lessons in spelling, reading, geography, and arithmetic. The device is a good one."—*Boston Recorder*.

"A rudimentary publication, by the Boston Tract Society, designed to aid in the instruction of contrabands, is the right thing at the right time."—*Iowa Religious News-Letter*.

"This little paper seems designed for publication monthly, and is printed in that handsome style and with those finely executed wood-cuts which characterize the juvenile publications of the Boston, as of the New York Tract Society. . . . The paper is well named and well got up, containing a great deal of useful and attractive, with very little objectionable matter."—*Liberator*.

"The world is moving. We have before us a paper, published by the American Tract Society of Boston, for the freedmen. It is called 'The Freedman.' This is, we think, the first paper ever issued designed for this

class of persons. If we read the signs of the times rightly, it will not be the last. Judging from the contents of this sheet, we conclude it to be largely employed in aiding the colored people of the South in obtaining the elements of education, while reference is also had to their religious culture and improvement. There can be no doubt that this is a wise and most important enterprise. We hope the paper may be scattered widely. Let it be put into the hands of home missionaries, school-teachers, and all laboring for the well-being of the freed blacks, to be used for their mental and moral elevation. We hope churches, Sabbath schools, and individuals will place in the treasury of the Tract Society the means of giving this paper an extensive circulation. It is to be published monthly."— *Christian Secretary*.

"It is not difficult to see the bearings of this project of a monthly paper. It will stimulate the blacks, and put the means of imparting instruction to many of them, into the hands of large numbers of soldiers and others. The interest thus shown to be felt in them as a race, will give them new ideas of their dignity, and inspire them with higher sentiments of self-respect. As this paper is to be gratuitously circulated among them, for the most part, it is to be hoped that churches, Sabbath schools, and the public generally will liberally contribute to aid the American Tract Society of this city in its widest distribution."— *Christian Era*.

"We can not but feel that this is an enterprise of the utmost importance, and we wish it great success. There can be no doubt that the issue of such a publication, and its distribution broadcast among the freed blacks, will stimulate them to the work of education. It can be read also by soldiers and others who are brought into contact with them, and who can, and will, in many cases, aid them in unsystematic efforts for their improvement. The number before us appears admirably adapted to this use. The paper can be afforded much more cheaply than books, while it can ever be furnishing the important element of variety."— *Watchman and Reflector*.

It will be seen that we have quoted freely the opinions of the press in respect to the various publications of this Society. Besides these there have been more elaborate surveys of our work as a whole by some of the leading reviewers and journalists of our country. We may be pardoned for giving a single extract from the NORTH AMERICAN REVIEW, for July, 1863, a work which is recognized both here and in Europe as the first of its class in America. The article is understood to be from the pen of its late accomplished and eminent editor, Rev. Dr. Peabody.

"We have taken frequent occasion in our book-notices to express the interest with which we regard the present operations of this [the American Tract] Society. It is at once an index and an instrument of the Christian civilization of our country, an honor to the nation, and a strong bond of union between inhabitants of the Eastern and Western sections of the Republic.

"Confining itself to a strictly Christian or exclusively religious literature, and to the limits recognized by the denominations it represents, it has entered

upon the noble work of presenting the precepts and instructions of Christianity in the most attractive form consistent with fidelity to the pure and unworldly spirit of that heaven-descended system. Already an admirable series of juvenile books has been issued, the substance and the form of which secured for them an immediate and extensive demand. While it is evident that no one mind nor any combination of minds of the same type of thought is competent to mold the literature of a people or of any class of readers, yet it becomes every Christian man, by personal and associated effort, to do something in that direction.

“Through its officers, this Society, now rejuvenated, has set itself in earnest to this sublime task, to do its part in this noble work. It has undertaken, so far as in it lies, to employ the press for its highest purposes; to expel a corrupt literature, not so much by opposing it or its evil promoters, as by elevating the public taste, especially the taste of the young. Avoiding the folly of discarding all fiction, its directors have undertaken to discover the legitimate uses and true limits of imaginative writing, and to employ it accordingly. The imagination is a part of man’s original constitution, and may be made most conducive to nourishing the highest form of character and life. Shunning all extravagant representations of men or things, and all false ideas of the sources of happiness; declining to cater for the indolence that merely seeks excitement without voluntary thought; treating with reverence the immortal nature of man, even in the first stages of its development; keeping in the author’s, even where not presented to the reader’s notice, the grandeur of the human spirit and its destiny; aiming to cast a healthful sunshine over life, and yet to recognize its sternly disciplinary features, to unfold the grand but hidden powers of the soul, to present a lofty standard of character, to show the true end of life, to present the great pattern God has given us, to hold Christ up as the Saviour by sacrifice, by example, by teaching, by intercession, and by government;—these are the aims it proposes to itself. It has already begun to issue a valuable series of publications designed ‘to look through nature up to nature’s God,’ by exhibiting to the youthful reader the manifestation of the divine attributes in the mechanism and uses of the material universe. The form of the books corresponds with the contents, good taste marking all the issues from this Society; and freshness and brightness are stamped on all the products of their press.”

SALES.

The sales of publications for cash, during the past year, have been as follows:—

For Books, Tracts, &c.	\$52,513 11
“ Periodicals	20,309 96
Total	\$72,823 07

This exceeds the sales of the preceding year by \$20,673.88, being an increase of nearly 40 per cent. This large amount has

been effected almost wholly in the ordinary transactions of the regular trade. No special agencies have been employed, no unusual methods have been adopted to swell the amount beyond its legitimate and healthy limits. The usual business connections have been sought by booksellers throughout the whole country, and our relations with them are, without exception, harmonious. Our policy of charging fair prices for our goods, — not selling them below what they can be really afforded for, and then taking the charitable funds to supply the deficiency, — places the Society on a just and equal footing with private publishers, and identifies its interests with their own. This feature has attracted the warm commendation of some of our ablest journals, both secular and religious. Says the *Boston Post* in relation to this point, "We regard its internal economy as far in advance of any other publishing society in the United States, it being modeled upon the management of the Religious Tract Society of London, which is an admirably managed institution." And the *Sunday School Times* remarks, "We rejoice most sincerely that the Boston Society has taken such decided ground in this matter. It will save them from another grievous mistake, namely, that of selling their publications at too low a price. If the Business Department has nothing to depend upon to meet its expenses and to make the necessary increase of capital but the proceeds of its sales, it will soon find the folly of attempting to sell at cost, that is the cost of *manufacture*. Such a proceeding is as uncalled for as it is unwise. What the Christian public demands of such societies is, not *cheap* books, but *good* books. We want a proper and recognized guaranty for the character of what is published."

Besides the sales for cash, the Society's grants, during the year, amounted to \$38,826.26. These are reckoned on the books as a *sale* of the Business to the Charitable Department. The rates at which these were reckoned, and the modes of determining them, were stated in full in the last Annual Report. In consequence, however, of some misapprehension which has arisen as to the actual results thus obtained, and for the greater simplification of the rule, the Committee have since adopted the following vote on this subject:—

"*Voted*, That the publications circulated as grants by the Charitable Department of this Society, be charged to that department *at cost*; including therein not only their manufacture, but such other expenses as are necessarily involved in their production and issue."

THE CHARITABLE DEPARTMENT.

RECEIPTS.

The amounts received during the year, from donations, was \$47,110.82; from legacies, \$4,484.86. Total, \$51,595.68. These were contributed from the following sources:—

States.	Donations.	Legacies.	States.	Donations.	Legacies.
Maine.....	\$2,661 99	\$100 00	Minnesota	\$165 61	
New Hampshire...	1,901 70	207 50	Missouri	10 55	
Vermont.....	1,562 23		Kansas.....	11 00	
Massachusetts....	14,543 89	2,617 08	Oregon	8 00	
Rhode Island.....	702 31		Kentucky.....	5 00	
Connecticut.....	8,735 32	725 00	Tennessee	120 73	
New York.....	4,786 06	475 00	Arkansas.....	36 00	
New Jersey.....	780 86		South Carolina....	16 00	
Pennsylvania....	2,349 73		Alabama	20 00	
Maryland.....	27 00		Mississippi.....	71 00	
Dist. of Columbia..	201 31		Louisiana.....	9 00	
Virginia.....	29 50		Dacota	10 00	
Ohio.....	861 69	25 00	Canada	60 00	303 00
Michigan.....	777 86	32 28	Hayti.....	5 10	
Indiana.....	128 82		Turkey.....	10 00	
Illinois	4,397 01		India	17 00	
Wisconsin	1,309 25		Sandwich Islands..	120 00	
Iowa.....	659 40				
				\$47,110 82	\$4,484 86

Of the above sums, \$7,223.12 were especially designated by the donors to be appropriated to the use of our soldiers, \$1,828.24 to afford instruction to the freedmen, and the remainder was without designation. It is so well understood, however, that the Society is now expending all the resources at its command on these two leading objects of benevolent effort, that particular directions to that effect are unnecessary. The expenditure for the army, during the year, was \$29,372.73; and for the freedmen, \$3,127.23.

GRATUITOUS DISTRIBUTION.

This, which is the peculiar and appropriate charitable work of a religious publishing society, has been prosecuted during the year with vigor. The value of publications thus distributed was \$38,-826.26, amounting, at the usual estimate,—1,500 pages for one dollar,—to 58,239,390 pages. The following table gives a detailed view of these distributions:—

FOREIGN.

	Pages.
Am. Board Com. For. Miss. Boston, Mass.	152,250
Bassein, India,	3,000
Maulmain, India,	4,500
Rangoon, "	4,500
South India, additional,	13,500
Micronesia,	30,375
Sandwich Islands,	18,555
Syria, So. Africa, Scotland, Hayti, and Canada,	151,725
French Canadian Missionary Society, Montreal, C. E.	15,600
Religious Book and Tract Soc., Montreal, C. E.	19,995
C. W. Wetmore, Frederickton, N. B.	3,000
T. H. Hall, St. Johns, N. B.	23,655
Rev. J. T. Downie, Antigonish, N. S.	10,500
Rev. W. C. Beales, Bridgewater, N. S.	19,395
Rev. A. F. Porter, Guysboro', N. S.	267,675
R. G. Hall, Halifax, N. S.	7,500
E. J. Lamson, Hillsboro', N. S.	6,000
Charles Myers, Manchester, N. S.	1,500
M. Larkin, Pubnico, N. S.	3,000
Rev. Jas. Newcomb, Yarmouth, N. S.	11,610
Deacon J. W. Merriam, " "	12,750
	<u>780,585</u>

RELIGIOUS AND HUMANE INSTITUTIONS.

City Miss. Society, Boston, Mass.	489,450
City Missions, Lynn, Mass.	3,000
do. do. Roxbury, Mass.	600
do. do. Buffalo, N. Y.	37,500
Am. Miss. Asso., New York City, ..	364,440
Home Miss., Oswego, N. Y.	15,150
do. do. to Seneca Indians, New York,	25,875
do. do. Minnesota,	4,875
Home Missionaries, Boston, Mass.	4,440
Western Tract Agency, Chicago, Ill.	2,483,835
Ladies' Tract So., South Plymouth, Mass.	3,240
Ladies' Tract So., New London, Ct.	5,805
do. do. Norwich, Ct.	33,990
Y. M. Chr. Asso., Elmira, N. Y.	7,500
do. do. Chicago, Ill.	99,000
Gen. Theo. Library, Boston, Mass.	10,875
Mass. Gen. Hospital, do.	25,260
Campbell House, do.	6,750
Institutions, Deer Island, Boston Harbor, Mass.	50,805
Home for the Fallen, Boston, Mass.	6,750
Old Ladies' Home, do. do.	2,070
Meetings for Children, do. do.	18,750
Boston Jail, do. do.	49,485
Almshouse, Cambridge, Mass.	9,000
do. Monson, do.	4,500
do. Tewksbury, do.	8,850
Mt. Holyoke Seminary, South Hadley Falls, Mass.	51,330
Seminary, Easthampton, Mass.	930
Industrial School, Dorchester, Mass.	2,250
Reform School, Lancaster, Mass.	7,740
House of Correction, New Bedford ..	1,500
Lapham Institute, N. Scituate, R. I.	6,000
Am. Temp. Union, New York City, ..	21,540
Home Industrial School, New York City,	4,500
Home for Homeless Girls, N. York City,	750
Insane Asylum, New York City, ...	555
Merry's Museum, do. do.	6,000
Lake Erie Seminary, Painesville, O.	9,750
Wilberforce University, Xenia, O.	4,500
	<u>3,884,240</u>

CHURCHES.

	Pages.
Baptist Church, Marlow, N. H.	9,000
Freewill Baptist Ch., Taunton, Ms.	10,500
Winthrop Cong. Ch., Charles'tn, Ms.	5,640
Congregational Church, Lenox, Ms.	11,250
Eliot Cong. Church, Roxbury, Ms.	6,120
Congregational Ch., Colebrook, Ct.	1,500
Bethel Church, Detroit, Mich.	7,500
	<u>51,510</u>

SABBATH SCHOOLS.

Sabbath Schools, Boston, Mass.	18,000
do. do. col. " "	7,500
do. do. Dorchester, Ms.	4,500
do. do. Greenfield, Ms.	25,500
do. do. Jamaica Plains, ..	4,050
do. do. N. Cambridge, ..	2,250
do. do. Neponset, Ms.	750
do. do. N. Rochester, Ms.	900
do. do. Pittsfield, Ms.	10,500
do. do. S. Adams, Ms.	3,000
do. do. Somerville, Ms.	5,175
do. do. Worcester, Ms.	1,125
do. do. Bath, Me.	7,500
do. do. Blanchard, Me.	4,500
do. do. Carver Harbr, Me.	7,500
do. do. Eastport, Me.	1,500
do. do. East Trenton, Me.	7,500
do. do. Hampden, Me.	3,000
do. do. Robinson, Me.	6,000
do. do. Sherman, Me.	7,500
do. do. Winnegance, Me.	15,000
do. do. Derry, N. H.	7,500
do. do. Errol, N. H.	1,500
do. do. Kensington, N. H.	4,500
do. do. Irasburg, Vt.	4,500
do. do. Richmond, Vt.	2,625
do. do. col. Windsor, Vt.	15,000
do. do. Danielson, Ct.	4,575
do. do. New York City, ..	1,500
do. do. Dayton, O.	48,975
do. do. Springfield, O.	13,500
do. do. Franklin, Ind.	30,000
do. do. Terre Haute,	4,500
do. do. Galesburg, Ill.	31,200
do. do. Jacksonville, Ill.	22,500
do. do. Roseville, Ill.	6,000
do. do. Beloit, Wis.	1,500
do. do. Kewanee, Wis.	4,500
do. do. Clinton, Iowa, ..	22,500
do. do. Dubuque, Iowa, ..	3,000
do. do. Muscatine, Iowa, ..	16,950
do. do. Garden City, Min.	15,000
Mission S. Sch'ls, Boston, Ms.	23,250
do. do. Charlestown, Ms.	6,000
do. do. Lynn, Ms.	3,675
do. do. New Bedford, Ms.	4,500
do. do. Roxbury, Ms.	15,000
do. do. Buckfield, Me.	73,050
do. do. Manchester, N. H.	1,125
do. do. col. New Haven, Ct.	6,750
do. do. New York City, ..	2,775
do. do. Elizabeth, N. J.	15,000
do. do. Minncap'lis, Min.	18,400
do. do. Wheeling, W. Va.	5,250
	<u>579,450</u>

COLPORTERS..... 495,045

TO THE U. S. ARMY.

1st Maine Volunteers.	3,750
2d do. do.	21,250
3d do. do.	20,850
4th do. do.	32,850
5th do. do.	27,300
6th do. do.	25,725
7th do. do.	19,035

	Pages.		Pages.
8th Maine Volunteers.....	5,635	17th Massachusetts Volunteers.....	9,000
9th do. do.	9,750	18th do. do.	15,750
10th do. do.	5,635	19th do. do.	16,125
11th do. do.	51,330	20th do. do.	31,500
12th do. do.	3,000	21st do. do.	18,375
13th do. do.	16,500	22d do. do.	16,500
15th do. do.	1,500	23d do. do.	6,250
16th do. do.	15,000	24th do. do.	31,500
17th do. do.	30,000	25th do. do.	6,450
18th do. do.	2,625	27th do. do.	7,230
19th do. do.	24,000	28th do. do.	13,875
20th do. do.	13,500	29th do. do.	3,000
25th do. do.	16,875	32d do. do.	11,625
27th do. do.	4,500	33d do. do.	8,775
29th do. do.	3,000	34th do. do.	9,750
1st do. Cavalry.....	8,250	35th do. do.	4,800
2d do. do.	1,875	36th do. do.	3,000
1st do. Heavy Artillery.....	50,250	37th do. do.	50,370
1st do. Battery.....	11,595	38th do. do.	3,000
2d do. do.	7,080	39th do. do.	38,625
4th do. do.	4,500	40th do. do.	7,875
5th do. do.	6,000	46th do. do.	9,750
6th do. do.	3,000	48th do. do.	7,500
Miscellaneous.....	3,150	54th do. do. colored	23,250
	430,310	55th do. do. do.	114,180
		57th do. do.	9,000
		59th do. do.	750
2d New Hampshire Volunteers...	22,425	1st do. Battery.....	20,100
3d do. do.	7,875	3d do. do.	6,000
4th do. do.	9,375	7th do. do.	3,330
5th do. do.	14,475	9th do. do.	2,625
6th do. do.	1,625	10th do. do.	3,750
8th do. do.	3,125	11th do. do.	1,500
9th do. do.	6,315	14th do. do.	3,555
10th do. do.	3,125	1st do. Heavy Artillery	750
11th do. do.	11,775	2d do. do.	3,180
12th do. do.	58,125	1st do. Cavalry.....	53,250
13th do. do.	9,855	2d do. do.	28,350
14th do. do.	46,620	4th do. do.	3,5100
15th do. do.	2,625	5th do. do.	6,075
16th do. do.	2,625	Miscellaneous.....	332,895
1st do. Artillery.....	5,250		1,186,005
Miscellaneous.....	10,335		
	216,550		
1st Vermont Volunteers.....	5,925	4th Rhode Island Volunteers.....	4,425
2d do. do.	12,375	5th do. do. do.	3,000
3d do. do.	16,185	7th do. do. do.	3,000
4th do. do.	17,625	8th do. do. do.	750
5th do. do.	17,625	1st do. do. Cavalry.....	18,225
6th do. do.	30,000	1st do. do. Battery.....	7,800
7th do. do.	3,000	2d do. do. do.	17,625
8th do. do.	5,250	4th do. do. do.	5,250
9th do. do.	4,500	5th do. do. do.	4,500
10th do. do.	30,000	14th do. do. do. colored..	8,400
11th do. do.	9,945	1st do. do. Heavy Artillery..	25,965
12th do. do.	3,000	Colored Brigade.....	10,500
13th do. do.	3,000		109,440
16th do. do.	15,645		
1st do. Heavy Artillery.....	24,000		
1st do. Cavalry.....	15,150	1st Connecticut Volunteers.....	6,750
Miscellaneous.....	16,950	5th do. do.	300,750
	289,175	7th do. do.	1,500
		8th do. do.	12,000
1st Massachusetts Volunteers.....	24,925	11th do. do.	6,750
2d do. do.	27,450	14th do. do.	28,425
3d do. do.	3,750	15th do. do.	8,730
5th do. do.	12,600	16th do. do.	7,425
7th do. do.	16,125	17th do. do.	10,800
9th do. do.	13,875	19th do. do.	23,925
10th do. do.	13,875	20th do. do.	9,000
11th do. do.	24,675	21st do. do.	3,750
12th do. do.	17,625	27th do. do.	4,875
13th do. do.	15,750	1st do. Cavalry.....	1,500
14th do. do.	4,500	1st do. Heavy Artillery...	35,415
15th do. do.	16,125	2d do. do.	12,225
16th do, do.	18,600	Miscellaneous.....	25,350
			499,170

	Pages.		Pages.
1st New York Volunteers	1,500	91st New York Volunteers.....	1,500
2d do. do.	4,500	92d do. do.	3,750
4th do. do.	4,500	93d do. do.	20,115
5th do. do.	5,625	94th do. do.	16,500
6th do. do.	2,250	95th do. do.	15,000
7th do. do.	23,100	96th do. do.	17,350
9th do. do.	4,875	97th do. do.	19,125
10th do. do.	4,125	98th do. do.	11,250
12th do. do.	1,500	99th do. do.	3,000
13th do. do.	1,500	100th do. do.	750
14th do. do.	7,950	102d do. do.	3,000
15th do. do.	20,970	104th do. do.	13,875
16th do. do.	18,000	105th do. do.	2,250
17th do. do.	5,250	106th do. do.	12,750
18th do. do.	1,500	107th do. do.	4,425
20th do. do.	9,000	108th do. do.	17,625
21st do. do.	5,250	109th do. do.	12,750
22d do. do.	4,500	111th do. do.	24,600
23d do. do.	1,500	113th do. do.	2,250
25th do. do.	4,500	118th do. do.	5,250
26th do. do.	4,500	119th do. do.	25,125
27th do. do.	1,500	120th do. do.	16,050
28th do. do.	18,420	121st do. do.	28,050
29th do. do.	1,500	122d do. do.	13,875
30th do. do.	1,500	123d do. do.	3,750
31st do. do.	1,500	124th do. do.	20,700
32d do. do.	1,500	125th do. do.	12,000
33d do. do.	10,500	126th do. do.	14,625
34th do. do.	7,875	127th do. do.	21,000
35th do. do.	10,500	130th do. do.	4,125
36th do. do.	5,250	131st do. do.	1,500
37th do. do.	1,500	132d do. do.	5,100
38th do. do.	1,500	133d do. do.	3,000
39th do. do.	12,375	134th do. do.	10,125
40th do. do.	34,275	135th do. do.	9,000
41st do. do.	3,000	136th do. do.	3,600
42d do. do.	16,875	137th do. do.	3,000
43d do. do.	12,675	138th do. do.	5,100
44th do. do.	39,690	139th do. do.	6,750
45th do. do.	1,500	140th do. do.	10,500
46th do. do.	6,000	141st do. do.	16,275
49th do. do.	19,350	142d do. do.	9,375
50th do. do.	60,345	143d do. do.	1,500
51st do. do.	2,250	144th do. do.	12,825
52d do. do.	19,275	145th do. do.	3,375
54th do. do.	3,750	146th do. do.	11,100
55th do. do.	2,250	147th do. do.	8,250
57th do. do.	11,625	148th do. do.	3,750
58th do. do.	11,775	149th do. do.	8,625
59th do. do.	14,625	150th do. do.	750
60th do. do.	2,250	151st do. do.	7,500
61st do. do.	19,725	152d do. do.	15,375
62d do. do.	14,250	153d do. do.	127,050
63d do. do.	13,125	154th do. do.	19,050
64th do. do.	11,625	155th do. do.	3,000
65th do. do.	12,930	157th do. do.	8,100
66th do. do.	14,625	158th do. do.	1,500
67th do. do.	12,375	163d do. do.	2,250
68th do. do.	11,775	164th do. do.	12,000
69th do. do.	13,875	168th do. do.	750
70th do. do.	10,500	170th do. do.	1,500
71st do. do.	19,050	178th do. do.	1,050
72d do. do.	12,000	1st do. do.	15,150
73d do. do.	8,250	2d do. do.	8,250
74th do. do.	12,000	3d do. do.	6,705
75th do. do.	6,000	5th do. do.	3,750
76th do. do.	13,500	6th do. do.	14,250
77th do. do.	9,150	8th do. do.	2,250
78th do. do.	3,750	10th do. do.	3,000
79th do. do.	6,000	11th do. do.	3,375
80th do. do.	3,000	15th do. do.	750
81st do. do.	26,400	16th do. do.	3,750
82d do. do.	18,375	23d do. do.	1,500
83d do. do.	15,375	24th do. do.	1,500
84th do. do.	13,500	7th do. do.	945
85th do. do.	1,500	Independ. Battery do. do.	4,875
86th do. do.	24,750	Bates's do. do.	3,000
88th do. do.	11,625	Cavalry do. do.	29,40
89th do. do.	3,000	do. do.	6,750

		Pages.			Pages.
4th	New York Cavalry	12,375	48th	Pennsylvania Volunteers	1,500
5th	do. do.	10,800	49th	do. do.	21,225
6th	do. do.	30,525	50th	do. do.	1,500
8th	do. do.	17,670	53d	do. do.	13,875
9th	do. do.	25,725	54th	do. do.	2,805
10th	do. do.	19,950	55th	do. do.	1,500
12th	do. do.	4,500	56th	do. do.	10,500
15th	do. do.	4,950	57th	do. do.	37,500
16th	do. do.	38,925	58th	do. do.	1,500
19th	do. do.	5,250	61st	do. do.	16,125
20th	do. do.	18,315	62d	do. do.	17,625
1st	do. Vet. do.	12,165	63d	do. do.	13,875
2d	do. do. Mix's do.	12,165	67th	do. do.	20,475
		1,500	68th	do. do.	15,375
3d	do. Artillery	4,275	69th	do. do.	13,875
1st	do. Heavy do.	30,350	71st	do. do.	15,375
4th	do. do. do.	36,075	72d	do. do.	13,875
5th	do. do. do.	15,750	73d	do. do.	6,150
7th	do. do. de.	21,000	74th	do. do.	5,100
13th	do. do. do.	1,500	75th	do. do.	9,975
16th	do. do. do.	2,250	77th	do. do.	4,500
46th	do. do. do.	70,305	81st	do. do.	24,225
	do. do. do.	4,425	82d	do. do.	10,125
1st	do. Mounted Rifles	3,750	83d	do. do.	9,750
1st	Long Island	1,500	84th	do. do.	15,375
	Staten Island	25,500	87th	do. do.	25,500
	Bedlows do.	1,125	88th	do. do.	13,875
	Miscellaneous	220,200	90th	do. do.	12,600
		2,280,435	91st	do. do.	12,600
			93d	do. do.	39,150
			95th	do. do.	15,375
1st	New Jersey Volunteers	27,000	96th	do. do.	11,850
2d	do. do.	23,550	98th	do. do.	20,625
3d	do. do.	30,255	99th	do. do.	17,625
4th	do. do.	6,000	100th	do. do.	1,500
5th	do. do.	21,675	101st	do. do.	16,800
6th	do. do.	3,000	102d	do. do.	14,800
7th	do. do.	16,875	103d	do. do.	1,500
8th	do. do.	16,125	105th	do. do.	16,125
9th	do. do.	6,600	106th	do. do.	16,125
10th	do. do.	3,225	107th	do. do.	14,625
11th	do. do.	17,775	109th	do. do.	3,750
12th	do. do.	16,725	110th	do. do.	15,250
13th	do. do.	6,000	111th	do. do.	3,750
14th	do. do.	4,350	114th	do. do.	14,625
15th	do. do.	16,125	115th	do. do.	9,000
21st	do. do.	1,500	116th	do. do.	13,875
22d	do. do.	1,875	118th	do. do.	21,975
23d	do. do.	9,750	119th	do. do.	13,875
26th	do. do.	4,125	121st	do. do.	17,625
31st	do. do.	1,125	123d	do. do.	3,000
35th	do. do.	2,130	131st	do. do.	1,500
1st	do. Cavalry	12,000	134th	do. do.	750
2d	do. do.	10,500	137th	do. do.	1,500
1st	do. Artillery	9,000	138th	do. do.	8,250
Miscellaneous		15,000	139th	do. do.	7,500
		282,285	140th	do. do.	26,505
			141st	do. do.	14,625
			142d	do. do.	10,125
3d	Pennsylvania Volunteers	4,500	143d	do. do.	19,875
5th	do. do.	1,500	145th	do. do.	15,000
6th	do. do.	1,500	147th	do. do.	750
7th	do. do.	2,850	148th	do. do.	14,250
9th	do. do.	1,500	149th	do. do.	87,210
10th	do. do.	4,275	150th	do. do.	10,875
11th	do. do.	28,125	154th	do. do.	3,750
12th	do. do.	14,250	155th	do. do.	15,000
13th	do. do.	9,000	167th	do. do.	8,175
15th	do. do.	1,500	167th	do. do.	1,500
18th	do. do.	1,500	171st	do. do.	7,375
23d	do. do.	11,250	172d	do. do.	1,500
26th	do. do.	29,775	173d	do. do.	3,000
27th	do. do.	6,750	183d	do. do.	1,500
28th	do. do.	3,750	1st	Cavalry	22,875
29th	do. do.	3,750	2d	do.	9,180
39th	do. do.	1,500	3d	do.	4,500
42d	do. do.	6,750	4th	do.	9,750
45th	do. do.	1,500	5th	do.	7,050
46th	do. do.	4,500	6th	do.	7,245

	Pages.		Pages.
8th Pennsylvania Cavalry	10,500	1st Michigan Volunteers.....	9,750
9th do. do.	1,500	2d do. do.	3,000
10th do. do.	2,625	3d do. do.	16,125
11th do. do.	22,800	4th do. do.	30,750
12th do. do.	1,500	5th do. do.	15,000
13th do. do.	3,750	6th do. do.	1,500
16th do. do.	8,250	7th do. do.	25,725
17th do. do.	21,975	16th do. do.	15,150
18th do. do.	14,730	24th do. do.	22,125
19th do. do.	4,890	26th do. do.	3,000
1st do. Reserves	16,500	1st do. do. Colored	4,500
2d do. do.	13,500	1st do. Cavalry	11,625
3d do. do.	37,125	5th do. do.	13,995
4th do. do.	13,875	6th do. do.	20,910
5th do. do.	13,500	7th do. do.	12,510
6th do. do.	11,250	1st do. Artillery	4,725
7th do. do.	35,625	Independent do.	3,000
8th do. do.	77,520	Miscellaneous	13,500
9th do. do.	10,500		
10th do. do.	9,000		
1st Pennsylvania Artillery	21,855		226,890
5th do. do.	2,025		
6th do. do.	1,500	2d Wisconsin Volunteers.....	13,500
do. do. Reserves	5,250	3d do. do.	4,950
1st do. Rifles.....	12,375	4th do. do.	1,500
do. Indepen't Batteries	6,750	5th do. do.	33,510
Rickett's Battery.....	1,050	6th do. do.	15,525
Keystone do	750	7th do. do.	19,875
Miscellaneous	37,500	19th do. do.	4,500
	1,552,715	26th do. do.	11,775
		1st do. Artillery	6,000
		2d do. Battery	2,250
		4th do. do.	2,025
4th Ohio Volunteers.....	42,900		
7th do. do.	10,650		115,410
8th do. do.	24,000		
19th do. do.	4,950	33d Iowa Volunteers.....	7,500
23d do. do.	5,250		
29th do. do.	12,450	1st Minnesota Volunteers.....	13,125
55th do. do.	3,000	5th do. do.	750
61st do. do.	2,250		13,875
66th do. do.	9,000		
67th do. do.	5,250	1st Delaware Volunteers.....	22,500
75th do. do.	5,250	2d do. do.	25,875
82d do. do.	7,425	4th do. do.	22,800
83d do. do.	975	1st do. Battery	7,500
107th do. do.	6,450		78,675
110th do. do.	12,000		
116th do. do.	4,500	1st Maryland Volunteers.....	16,125
122d do. do.	10,500	2d do. do.	1,500
126th do. do.	12,000	3d do. do.	1,500
1st do. Cavalry	3,195	4th do. do.	13,125
6th do. do.	7,500	6th do. do.	10,500
1st do. Artillery.....	23,775	8th do. do.	12,000
12th do. Battery.....	7,500	1st do. Cavalry	3,000
Miscellaneous.....	262,170	1st do. Artillery	2,265
	482,940	Home Brigade.....	1,500
			61,875
7th Indiana Volunteers.....	13,500		
13th do. do.	18,375	1st Virginia Volunteers.....	750
14th do. do.	13,875	3d do. do.	1,500
20th do. do.	6,000	7th do. do.	14,625
27th do. do.	6,450	10th do. do.	750
3d do. Cavalry.....	8,250	1st do. Cavalry	10,125
	66,450	3d do. do.	19,725
		1st do. Artillery	22,125
14th Illinois Volunteers.....	30,000		69,600
27th do. do.	22,500		
31st do. do.	1,500	1st D. C. Volunteers.....	15,825
82d do. do.	9,525	2d do. do.	42,600
88th do. do.	4,920	Miscellaneous	6,000
8th do. Cavalry	8,250		
9th do. do.	570		83,265
12th do. do.	6,000		84,425

	Pages.		Pages.
1st N. C. Volunteers, (Colored)....	10,680	Columbia College Hospital, D. C. ..	17,750
2d do. do. do.	2,175	Quartermasters' do. do. ..	7,965
3d do. do. do.	675	Armory Square do. do. ..	100,350
1st do. do. Cavalry	3,000	Carver do. do. do. ..	11,250
2d do. do. do.	3,000	Douglas do. do. do. ..	109,875
Miscellaneous	9,750	Eckington do. do. do. ..	29,250
		Harewood do. do. do. ..	31,725
	29,280	Emory do. do. do. ..	53,700
		Finley do. do. do. ..	83,250
2d S. C. Volunteers	4,500	Judiciary Square do. do. ..	54,525
Miscellaneous	34,710	Kalorama do. do. do. ..	62,580
		Mt. Pleasant do. do. do. ..	15,000
	39,210	Stone do. do. do. ..	12,105
		St. Elizabeth do. do. do. ..	15,075
2d U. S. Infantry.....	7,875	Stanton do. do. do. ..	16,875
3d do. do.	4,125	Lincoln do. do. do. ..	47,850
4th do. do.	7,125	Campbell do. do. do. ..	9,375
6th do. do.	7,125	Desmars do. do. do. ..	24,000
7th do. do.	8,250	St. Aloysius do. do. do. ..	43,575
8th do. do.	10,320	Colored People's do. do. do. ..	10,500
10th do. do.	6,750	Mansion House Hosp. Alex'dra, Va.	12,300
11th do. do.	11,250	Fairfax Street do. do. do. ..	16,875
12th do. do.	8,250	King do. do. do. ..	65,340
14th do. do.	9,900	Soldiers' Rest do. do. do. ..	108,000
17th do. do.	7,500	Pitts Street do. do. do. ..	8,775
1st do. Colored Troops.....	13,875	Prince do. do. do. ..	39,420
2d do. do. do.	21,825	Methodist Ch. do. do. do. ..	35,910
5th do. do. do.	1,500	St. Paul's do. do. do. ..	23,175
6th do. do. do.	3,000	Baptist do. do. do. ..	47,595
10th do. do. do.	3,675	Grace do. do. do. ..	22,050
23d do. do. do.	1,500	Wash'ton St. do. do. do. ..	87,210
do. do. do.	7,500	3d Division do. do. do. ..	34,200
1st do. Cavalry.....	8,745	Union Hotel do. Georgetown do.	8,850
2d do. do.	7,245	Convalescent Camp Hospital do.	172,950
4th do. do.	2,700	City Hall do. do. do. ..	1,125
5th do. do.	8,745	Fairfax Seminary do. do. do. ..	84,975
6th do. do.	9,870	Culpepper do. do. do. ..	12,000
13th do. V. R. do.	5,910	Warrenton do. do. do. ..	14,250
1st do. Battery	18,000	Gen. Birney's Div. do. do. do. ..	10,125
2d do. do.	28,800	Gen. Stoneman's Div. do. do. do. ..	4,890
3d do. do.	11,625	Gen. French's Div. do. do. do. ..	9,750
4th do. do.	34,800	Gen. Howard's Div. do. do. do. ..	67,335
5th do. do.	19,125	1st Corps do. do. do. ..	9,975
Kennedy's do.	750	2d do. do. do. ..	9,975
1st U. S. Artillery	1,500	3d do. do. do. ..	12,225
4th do. do.	2,250	5th do. do. do. ..	9,975
Burnside's Corps on the march	52,500	6th do. do. do. ..	15,975
Berdan's Sharpshooters.....	26,625	11th do. do. do. ..	19,950
1st German Artillery.....	2,700	12th do. do. do. ..	9,975
Heximer's Battery.....	750	Hospitals, Ohio.....	1,995
	383,085	do. Indiana.....	30,000
		do. North Carolina.....	57,600
		do. Tennessee.....	37,500
		do. New Orleans, La.....	26,625
1st La. Vol's. and Miscellaneous... ..	30,150		2,583,905
1st Missouri Cavalry.....	15,000		
Harris Cavalry	7,500		
Col. Baker's do.	32,025		
Tennessee Miscellaneous.....	16,500		
Arkansas do.	750		
Florida do.	9,750		

HOSPITALS.

Lovell Hospital, Rhode Island	73,125
Knight do. New Haven, Ct....	5,625
Central Park Hospital, New York...	1,500
De Camp do. do.	7,125
Bellevue do. do.	1,995
McDougal do. do.	7,125
Ft. Columbus do. do.	5,625
Ft. Wood do. do.	8,250
Ladies' Home do. do.	4,125
Soldiers' Home and others do.	23,160
Market St. Hospital, New Jersey...	600
Gettysburg, and other Hosp's, Pa.	73,500
Baltimore Hospitals, Md.....	16,500
Frederick do. do.....	10,875
Annapolis do. do.....	43,400
Soldiers' Rest, Washington, D. C....	225,930

FORTS, BATTERIES, CAMPS, &c.

Fort Independence, Mass.....	15,000
do. Warren, do.	23,700
do. Columbus, N. Y.....	2,700
do. Hamilton, do.	10,500
do. Schuyler, do.	7,500
do. Ethan Allen, D. C.....	81,840
do. Marcy, do.	52,200
do. Strong, do.	17,535
do. Farnsworth, do.	12,180
do. O'Rourke, do.	16,005
do. Willard, do.	31,530
do. Woodbury, do.	31,170
do. Cass, do.	22,395
do. Whipple, do.	28,875
do. Tillinghast, do.	37,875
do. Craig, do.	37,795
do. Kearney, do.	45,690
do. De Russey, do.	38,100
do. Stevens, do.	45,075
do. Reno, do.	54,420

	Pages.		Pages.
Fort Richardson, D. C.	23,365	Gen. Meade's H. Qrs.	15,375
do. Ellsworth, do.	19,665	do. Howard's do.	23,700
do. Worth, do.	26,625	do. Couch's do.	13,275
do. Blenker, do.	7,275	do. Griffin's do.	3,000
do. Scott, do.	26,925	do. Hooker's do.	9,750
do. Berry, do.	20,065	do. Sickles' do.	2,250
do. Slocum, do.	40,935	do. Sedgwick's do.	33,675
do. Runyan, do.	7,500	do. Slocum's do.	38,250
do. Massachusetts, do.	15,555	do. Pleasanton's do.	24,000
do. Bennett, do.	25,545	Giesboro Point.	75,780
do. Foote, do.	24,075	Invalid Corps.	60,525
do. Weed, do.	14,175	Monument Guards.	15,075
do. Reynolds, do.	9,900	Provost Guard.	26,055
do. Sherman, do.	28,755	Gen. Howard's Ambulance Train.	6,000
do. Bunker Hill, do.	74,730	do. Reynold's do. do.	11,625
do. Saratoga, do.	75,240	do. Howe's do. do.	1,500
do. Thayer, do.	79,890	do. Birney's do. do.	5,100
do. Lincoln, do.	98,730	do. Sickles' do. do.	11,775
do. Slemmer, do.	65,475	Ambulance Park.	69,210
do. Smith, do.	40,500	Forrest Hall, Georgetown.	22,800
do. Haggerty, do.	49,455	Annapolis Depot, Md.	13,275
do. Corcoran, do.	57,615	Slave Pen, Alexandria.	15,570
do. Gaines, do.	48,420	Govt. Mechanics.	122,535
do. Simmons, do.	61,425	do. Mess-Houses.	61,920
do. Mansfield, do.	42,900	do. Bakery.	55,920
do. Albany, do.	52,245	do. Warehouses.	9,795
do. Lyon, do.	41,340	Pontoon Trains.	21,150
do. Ward, do.	57,360	Stables.	12,660
do. Greble, do.	49,125	Scott's "900".	22,125
do. Carroll, do.	45,000	Troops on the March.	70,365
do. Snyder, do.	20,700	Teamsters.	10,770
do. Stanton, do.	21,150	6th St. Wharf.	19,620
do. Ricketts, do.	25,275	7th St. do.	19,500
do. Wagner, do.	36,060	6th Regiment Invalid Corps.	30,315
do. Baker, do.	55,785	Wagon Trains.	162,945
do. Davis, do.	35,460	Sanitary Home.	11,250
do. Dupont, do.	27,435	Horse Corral.	150,600
do. Meigs, do.	26,310	Washington L. Guards.	2,850
do. Mahan, do.	37,365	do. Jail.	1,500
do. Kimball, do.	7,185	Picket lines.	2,750
do. Vermont, do.	26,130	Union Guards.	4,950
do. Sumner, do.	36,360	Govt. Repair Shops.	3,000
do. Totten, do.	27,720	Signal Corps.	4,125
do. De Kalb, do.	20,910	War Department.	18,600
do. Rodgers, do.	3,825	Soldiers' Free Library.	709,695
Battery Smead.	46,905	Commissary Subsistence.	54,360
do. Parrot.	15,090	Fire Companies.	16,965
do. Cameron.	21,210	Ladies' Mite So.	20,940
do. Jameson.	48,180	Miss Fitzgerald.	4,500
do. Gresh.	15,090	Mrs. Klemm.	12,000
do. Kimball.	22,110	D. W. Clark.	6,000
do. Vermont.	6,600	Mrs. Munsell.	14,240
Mason's Island.	26,310	Rev. H. W. Reid, Arizona.	98,925
Camp Barry.	100,365	Gov. Army.	72,975
do. Marshall.	20,625	Mrs. Green.	8,850
do. Todd.	21,000	Chaplain Stewart.	12,750
do. Stoneman.	75,855	Mrs. Moore.	6,750
do. Dismounted.	60,900	Rev. Mr. Harrison.	4,500
Stragglers.	750	Rev. O. P. Pitcher.	42,075
Beach St. Barracks, Boston.	19,890	Rev. Mr. Patch.	10,725
Rush Barracks, D. C.	1,000	Rebel prisoners, Washington.	122,310
Martindale Barracks, D. C.	7,350	do. do. Gettysburg.	69,600
Defenses of Washington, D. C.	70,875	Fortress Monroe.	45,000
Park Barracks, D. C.	8,130	Army Com. Boston, Y. M. C. A.	955,500
Kendall do. D. C.	31,830	Baltimore Y. M. C. A.	33,000
F St. do. Washington.	17,700	Western Army Com.	37,500
Arsenal do.	81,345	U. S. Christian Commission.	2,550,225
Central Guardhouse.	60,900	Western Tract Agency.	8,787,090
Wagon Park.	38,475	Miscellaneous.	4,865,220
Quartermaster's Dept.	111,720		
do. Wagon Trains.	57,360	Total to the Army.	34,019,220
Railroad Park.	31,425		
Sherburne Barracks.	47,475		
Gen. Martindale's H. Qrs.	3,000		
do. Casey's do.	4,650		
do. Graham's do.	3,375		
do. Carr's do.	4,500		
do. King's do.	9,750		
do. Briggs' do.	1,500		

UNITED STATES NAVY.

Distribution in 285 Steamers, Ships, Transports, and other vessels of war.	541,425
Naval Hospital, Chelsea, Mass.	3,360

	Pages.
Naval Hospital, Annapolis, Md.....	9,525
Rev. W. Twombly, Portsmouth, N. H.....	9,000
L. P. Rowland, Boston.....	12,000
Navy Yard, Charlestown, Mass.....	7,815
do. Brooklyn, N. Y.....	33,675
Total.....	616,800

SEAMEN IN MERCHANT SERVICE.

Seamen's Friend Soc'y, Boston, Ms.	33,525
do. do. N. Y. City	550,515
Sailors' Library, Boston, Mass.....	124,650
Mariners' Reading Room, N.Y. City	42,000
Mariners' Exchange, Boston, Mass.	2,400
Ship "Courier," do. do.	4,500
Ship "Danube," do. do.	2,250
Ship "North Star," New York.....	1,800
Bark "Scilian," Boston, Mass.....	4,500
Bark "Welkin," do. do.....	2,760
Brig "Charles," Newport, N. S.....	150
Schooner "Ada," Westford, N. S....	750
Branch Harbor, Plymouth, Mass.....	15,000
Sailors, Providence, R. I.....	3,000
Rev. Phineas Stowe, Boston, Mass.	36,150
Capt. Andrew Bartlett, do. do..	267,165
Rev. J. P. Robinson, do. do..	6,450
Samuel Burnham, Jr., do. do..	2,250
Rev. J. Robbins, do. do..	2,625
J. S. Langdon, do. do..	780
Herbert Stanley, E. Gloucester, do.	4,500
Rev. Mr. Chase, Marblehead.....	4,500
Mrs. E. F. A. Phipps, New Bedford	31,680
Rev. S. Fox, do.	42,000
Mrs. Bigelow, do.	3,000
Rev. C. J. Porter, Bangor, Me.....	42,000
Rev. W. A. Duffee, Ellsworth, Me..	9,000
Rev. John Miles, Albany, N. Y.....	15,000
Rev. J. B. Davis, Troy, do.....	91,500
Rev. C. C. Carpenter, Labrador....	7,500
E. Brinton, Nova Scotia.....	750

1,354,650

FREEDMEN.

Capt. Bartlett and others, Boston, Mass.....	7,485
Evening Writing School, Cambridge.	5,250
American Missionary Association, New York City.....	317,400
Colored Home, Georgetown, D. C....	1,425
Rev. J. W. Alvord, Wash. do....	116,250
N. P. Kemp, do. do.....	3,750
Mrs. Jacobs, Alexandria, Virginia..	23,250
Freedmen in Hampton do.....	2,250
Rev. Thos. Henson, Norfolk, do....	45,000
J. Dow, Portsmouth, do.....	450
Capt. E. D. Dickerman Anderson, Tenn.....	7,500
Rev. W. C. Whitcomb, Morehead City, N. C.....	7,500
Gen. Wilde's Brig. Newbern, N. C....	7,500
Rev. Horace James, do. do....	96,450
Capt. Goldthwait, do. do.....	7,500
Chas. A. Wiggins, do. do.....	1,500
S. S. Nickerson, do. do.....	3,000
Oscar H. Doolittle, do. do.....	60,000
Mrs. E. James, Roanoke Island, do..	15,000
John H. Goodhue, Beaufort, S. C....	7,500
Rev. S. Peck, D. D., do. do.....	43,500
Rev. W. T. Richardson, do. do....	5,625
Asst. Surg. Giles M. Pease, Morris Island, do....	30,000
E. S. Pierce, Port Royal do....	30,000
J. M. Fairchild, St. Helena Island, do....	22,500

	Pages.
Rev. James Sims, Savannah, Ga....	22,500
Colored Sabbath School, New Orleans, La.....	17,250
Lieut. J. H. Munger, Port Hudson, La.....	15,000
Mr. Jackson.....	15,000
By Western Tract Agency, Chicago, Ill.....	296,145
Colored Schools, Baltimore.....	16,500
do. do. Harper's Ferry.....	15,600
do. do. Washington.....	103,875
do. do. Georgetown.....	30,000
do. do. Alexandria.....	113,700
do. do. Arlington.....	108,435
do. Camp Dist. Col.....	53,475
do. S. S. Falls Church.....	31,875
At Fortress Monroe, Hampton, Norfolk, Portsmouth, Yorktown & Newport News.....	470,895
At Newbern and vicinity.....	405,000
At Beaufort, Port Royal & Florida..	438,000
At the West and Southwest.....	775,605
Miscellaneous.....	895,005
Total.....	4,690,845

INDIVIDUALS.

MAINE.

Rev. A. H. Gould, Alva.....	4,500
M. M. Hartford, Augusta.....	750
Rev. L. Bradford, Bangor.....	4,600
E. F. Duren, do.....	1,875
N. Harlow, do.....	10,125
Rev. J. O. Fiske, Bath.....	6,000
B. S. Herrick, Brooklyn.....	600
A. Cole, do.....	1,500
Rev. L. Bradford, Brooklyn.....	2,925
H. V. Dexter, Calais.....	3,000
Rev. William Evans, Damariscotta..	1,050
Rev. C. M. Herring, Dover.....	25,800
Rev. T. Batchelder, Ellsworth.....	2,250
Nathan Parsons, Glenham.....	9,000
E. P. Weston, Gorham.....	4,275
Mr. Bond, Hallowell.....	1,500
Rev. A. R. Crane, Hallowell.....	3,000
Perley G. Bragden, Hollis Center..	4,500
Individuals, Jay.....	1,500
Rev. O. B. Cheney, D. D., Lewiston	3,000
Rev. R. Mutch, Meddybemps.....	1,500
Rev. H. Toothacher, N. Boothby....	4,500
Rev. B. Chase, Oldtown.....	4,500
Rev. Daniel A. Miles, Patten.....	1,500
Robert Palmer, Perry.....	4,500
Mrs. Dr. Chickering, Portland.....	6,000
H. Packard, do.....	3,750
Rev. F. Southworth, do.....	1,500
Rev. W. C. Child, do.....	3,900
Miss Martha Gates, Robinson.....	3,000
Rufus Gates, do.....	750
Angie Haskell, Rockland.....	750
J. Wakefield, do.....	1,500
Miss Lizzie C. Parks, S. Berwick....	2,400
Rev. A. K. Porter, do.....	6,000
Rev. James R. Bower, Scarboro'....	1,500
Rev. Charles Miller, Skowhegan....	4,500
Rev. J. K. Deering, Solon.....	1,500
Mrs. B. F. Bradbury, Waterville....	3,600
Rev. F. Southworth, Westbrook....	2,250
Rev. L. Bradford, W. Waterville....	19,050

NEW HAMPSHIRE.

Rev. G. E. Hill, Alton.....	3,000
Rev. J. G. Davis, Amherst.....	1,995
Rev. P. C. Headley, Claremont.....	3,000
Rev. A. Brown, Concord.....	10,500
Rev. C. W. Flanders, Concord.....	5,700
Rev. C. D. Walker, Coos.....	4,500

	Pages,		Pages.
Rev. Rufus Case, Derry	900	L. M. Sargent, Boston....	42,570
Rev. E. O. Jameson, E. Concord...	120	Charles Leach, do.	1,500
E. Merriam, E. Jaffrey	375	H. A. Parker, do.	750
Miss N. J. Parks, Great Falls	3,375	Rev. Dr. Hague, do.	17,985
Rev. J. W. Ray, Goffestown	1,500	Rev. Mr. Eastman, do.	840
Miss A. A. Dodge, Hampton Falls ..	900	John Tappan, do.	2,625
T. E. Balch, Hopkinton	6,600	Mr. Brimblecomb, do.	300
Rev. G. A. Glines, Lancaster	17,475	William Atkinson, do.	900
Rev. H. W. L. Thurston, Lebanon ..	2,250	Rev. S. P. Fay, do.	150
A. W. Chaffin, Manchester	750	Mrs. Daniel Safford, do.	14,409
Rev. Dr. Gage, do.	9,000	Miss C. D. Martin, do.	270
G. Holbrook, do.	750	Miss More, do.	1,500
J. C. Balch, do.	1,500	Charles Demond, do.	3,750
J. Aster Broad, do.	1,500	Miss E. N. Cummings, do.	405
John D. Patterson, do.	4,500	Rev. A. Bullard, do.	3,750
Joseph Arms, Mason Village	375	J. W. Kimball, do.	8,100
Moses Chapman, Meredith	720	Charles A. Roundy, do.	900
E. J. Hart, Merrimac	1,500	William Tapley, do.	3,750
G. P. Smith, Middleboro'	750	Miss S. B. Clark, do.	3,750
Ruth Cobb, Nashua	1,500	Mrs. I. P. Warren, do.	10,500
W. G. Brown, Plymouth	675	G. Twichell, do.	3,750
Rev. S. Coombs, Sanbornston	4,500	G. J. Stiles, do.	3,750
J. H. W. Abbott, do.	525	J. N. Hyde, do.	6,000
Rev. Charles H. Corey, Seabrook ..	5,910	Mrs. Banister, do.	3,000
Miss Fenner, Sharon Co.	15,000	Edwin Thompson, do.	300
Rev. C. F. Abbott, S. Merrimack...	3,000	Mrs. Bigelow, do.	2,250
Mrs. A. W. Mervin, Strafford	750	John Giles, do.	375
F. H. Searle, Swansey	2,250	Rev. J. Peabody, do.	525
Miss Mary Broughton, Wakefield ..	1,500	Mr. Willoughby, do.	750
Simeon N. Perry, Walpole	9,000	Thomas Weston, Jr., do.	750
VERMONT.		Rev. O. T. Walker, do.	900
E. Albee, Bradford	4,785	Gould & Lincoln, do.	1,860
Rev. A. H. Hancock, Coventry	750	L. Payson Broad, do.	750
Rufus Emerson, Grafton	675	Mrs. A. E. Shute, do.	750
H. Fifield, Orange	1,500	N. Broughton, do.	705
Rev. A. Hyde, Pawlet	3,750	F. C. Williams, do.	525
Rev. N. Cudworth, Perkinsville....	1,875	W. A. Halstat, do.	375
Rev. E. E. Herrick, Rochester	3,000	Mrs. Brooks, do.	3,000
Rev. W. Alcott, Rockingham	1,500	Rev. J. D. Fulton, do.	1,875
M. Sherman, Thetford	1,500	Mrs. White, do.	1,080
Rev. S. A. Blake, W. Halifax	2,250	Dea. James W. Merriam, do.	375
MASSACHUSETTS.		Mrs. F. W. Smith, do.	750
Royal M. Cole, Amherst	4,500	Geo. Fisher, do.	375
Mr. Fitz, Andover	750	John B. Gough, Boylston	30,000
Rev. Chester Briggs, Athol	10,650	J. Bush, Brighton	375
Rev. W. W. Belden, Attleboro'	315	E. Shute, Brookline	630
Geo. C. Rand & Avery, Boston	24,000	Miss Peirce, do.	750
R. W. Morville, Jr. do.	1,500	Mr. McKindry, Cambridge	3,000
M. H. Sargent, do.	39,300	Mrs. Chapley, do.	3,000
Rev. J. V. Himes, do.	10,500	Ann Maria Dutch, Chelsea	2,250
Rev. H. Winslow, D. D., do.	18,000	Miss Foster, do.	900
J. Wyeth Coolidge, do.	33,000	Mr. Smith, do.	405
E. Shute, do.	11,490	Mrs. Joshua Loring, do.	7,500
J. Tinkham, do.	1,500	L. Kendall, do.	375
Henry Hoyt, do.	750	Mr. Wright, do.	1,500
Mrs. Butler, do.	375	E. Shute, do.	540
Mrs. Kingsley, do.	1,125	Miss Haskell, do.	150
Charles Smith, do.	13,950	Rev. Mr. Latham, Dighton	3,000
Rev. P. C. Headley, do.	9,180	Rev. S. Squire, Dorchester	2,160
C. M. Schroeder, do.	450	Mrs. James Clapp, do.	2,100
Mrs. Hutchinson, do.	225	J. A. Billings, do.	960
R. S. Harper, do.	1,125	Mrs. Ricker, do.	6,750
J. G. Tilton, do.	1,500	Mrs. Hamilton, do.	6,000
J. B. Clapp, do.	2,325	Mrs. Barrows, do.	945
Mr. Knight, do.	600	Rev. John D. Smith, Douglass	3,750
Rev. Dr. Hooker, do.	1,335	Rev. S. W. Foljable, East Boston ..	1,500
Mr. McKendree, do.	1,500	Herbert Stanley, East Gloucester ..	7,500
E. Jones, do.	2,250	Mrs. S. Williston, East Hampton...	14,925
Rev. Mr. Jewett, do.	375	Miss Frances S. Leland, E. Hollist'n	750
G. P. Smith, do.	3,075	Rev. N. G. Allen, E. Somerville ..	375
Rev. Charles Cleveland, do.	750	Rev. John Chick, Fiskdale	3,000
Miss Wood, do.	600	M. H. Hitchcock, Fitchburg	1,500
Seth Goldsmith, do.	825	Rev. Geo. Trask, do.	6,600
Geo. Doyle, do.	375	Mrs. Whittemore, Gloucester	1,875
Mrs. Ricker, do.	540	Ellen M. Fernald, Grafton	525
Isaac Wetherell, do.	1,800	Mrs. Frances L. Pratt, Greenfield ..	5,700
		Rev. J. Freeman, Hanover	1,125
		Rev. Mr. Southworth, Hanson	3,750
		Rev. Edw. P. Hammond, Haverhill ..	1,500

	Pages.
Rev. Mr. Munger, Haverhill.....	1,125
Rev. Mr. Morgridge, Hyannis.....	1,080
E. L. Tead, Jamaica Plain.....	1,125
H. White, do.	750
R. W. Morville, do.	3,375
Charles E. Orum, Lake Village.....	375
Geo. Cummings, Lancaster.....	9,000
Rev. C. F. Tolman, Lawrence.....	4,500
Charles A. Denning, Leicester.....	1,500
Rev. Mr. Parker, Leominster.....	750
Mrs. Lothrop, Lexington.....	1,500
Robert Crossley, Lowell.....	10,500
Rev. Dr. Blanchard, do.	750
Rev. J. W. Tuck, Ludlow.....	1,080
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Rev. J. S. Sawell, do.	8,250
Miss M. A. Pillsbury, Malden.....	1,500
Rev. F. V. Tenney, Manchester.....	240
Rev. F. Homes, Marblehead.....	22,500
John R. Giles, do.	4,500
Mrs. A. S. Anthony, Marlboro'.....	495
A. L. Williams, Melrose.....	1,500
Mr. Wood, Milford.....	750
F. C. Williams, Nantucket.....	3,750
Mrs. Eunice P. Coffin, do.	3,750
Rev. Samuel D. Hosmer, do.	2,025
Stephen W. Carter, N. Becket.....	8,250
W. E. Bartlett, N. Blandford.....	375
Mr. McKendry, North Cambridge.....	1,500
William W. Atwood, N. Carver.....	1,500
Rev. H. A. Woodman, Newburyport	375
F. Miller, do.	3,000
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Mrs. J. D. Chaplin, Newton Corner.	720
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Rev. Mr. Furber, do.	375
Rev. Dr. Fay, Northboro'....	5,100
Mrs. Elizabeth Davis, do.	1,500
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Rev. A. Sessions, N. Scituate.....	750
Louisa A. Ayres, Oakham.....	750
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Rev. Mr. Harrington, S. Beverly....	450
Mr. Smith, South Boston.....	1,425
Mr. Hood, do.	495
Rev. P. K. Clark, S. Deerfield.....	1,500
Miss Fidelia Fiske, S. Hadley.....	4,110
Mrs. E. L. Bailey, S. Malden.....	750
J. Bowers, Somerville.....	2,160
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Rev. P. C. Headley, do.	900
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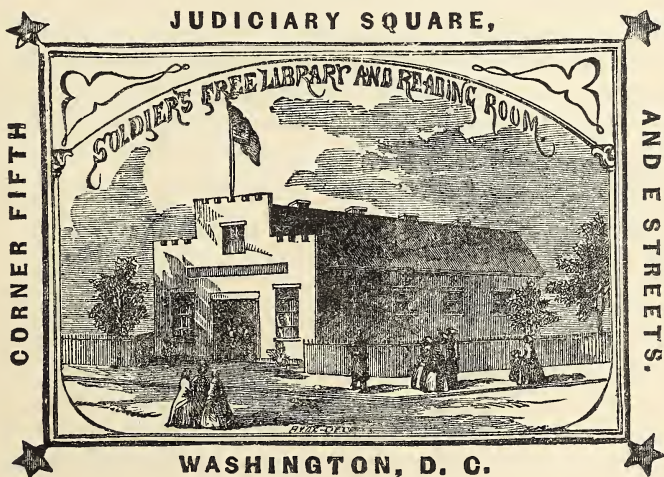
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THE ARMY.

Never was there a nobler field for Christian effort, one more accessible or more promising, than the army. Richer harvests have never been gathered than have already been reaped here. The Christian effort that has been put forth for the salvation of souls among the soldiers has been rewarded by the most precious spiritual fruit.

The labors of Rev. Mr. Alvord, one of the secretaries of the Society, which had, during the preceding two years been productive of the highest good among the soldiers, have been only partially given to the army the last year. Various considerations, among which was that of his health, led the Committee to feel it needful to withdraw him, in some measure, from his arduous labors in the front, and to employ his services to some extent in other and equally important duties. The work in the army has, however, been under his direction, and he has frequently visited the troops and engaged in personal labor as before. Rev. J. J. Marks, D. D., has been rendering assistance in this department of labor during the past year.

The depot of the Society at Washington is in the Soldiers' Free Library Building, on Judiciary Square. This institution had been



established by the efforts of Mr. J. A. Fowle and his excellent lady, as a place of instruction for soldiers, and of meetings, both social and religious, — a resolution of Congress having been obtained,

granting them, for this purpose, the use of the lot on which it stands. To it resort many who are accustomed to distribute our publications among the soldiers in the hospitals, the forts around the city, and in the camps. From it have been sent out as before, through the mails, hundreds of packages monthly to the different military organizations of the Army of the Potomac. Many soldiers and friends of the Society have found it a sort of home, or temporary resting-place.

In addition to the mails, such volunteer agency for distribution as we could find has been employed. Chaplains have, as heretofore, coöperated with us. The delegates of the Christian Commission, in prosecuting the work of that most efficient organization, have circulated large numbers of our publications.

In January last an arrangement was made in the department of Major-General Butler, by which a regular distribution of our reading-matter to all the regiments in that command was secured. Gen. Butler himself, with great cordiality of feeling, issued an order requiring the provost-m Marshals in his department to see that every package was forwarded to its destination. Similar facilities were afforded us by Gen. Gilmore and Major-General Banks in their respective departments. If we have not availed ourselves of these most favorable opportunities in every case, it was because our means were not adequate to the work which it involved.

In the West, our distribution has been under the superintendence of Rev. G. S. F. Savage, district Secretary of the Society at Chicago. A considerable part of the time during the past year has been spent by him in personal labor in the armies operating in the valley of the Mississippi. He has also secured the valuable co-operation of Christian men who, either in a private capacity or as delegates of the Christian Commission, have distributed a large amount of our publications.

The character and value of these labors in the army are best given in the correspondence of these brethren, which we subjoin. It has been so blended with the progress of the struggle that a description of it is almost a detailed statement of a variety of incidents occurring among the soldiers relating to their spiritual interests. We are satisfied that a clearer idea of the moral condition of the men, and of the efforts made on their behalf, can be obtained from these descriptions than in any other way.

MR. ALVORD'S CORRESPONDENCE.

The last Annual Report contained the narrative of his labors to a period just before the battle of Chancellorsville. At that time an unusual degree of interest pervaded the army, heightened in some measure by the anticipations of the approaching struggle. In connection with those revival scenes, Mr. Alvord gives the following sketch of

PREACHING BY MOONLIGHT.

Last evening was beautifully moonlight, not cold, and I had a scene you would have loved to witness.

On the hillside yonder lies a cloud of canvas, and the chaplain proposed that I should go up and have preaching. "Of course," I said, and soon the church call from the bugle brought me a crowd of two or three hundred. There they stood, forming a circle, a number of rods in diameter, and two or three feet deep. The moon swam through the heavens above, the great blue dome resting on surrounding hills and distant water. Far over the Potomac the sun had left in setting a gorgeous aurora, — his day-ropes thrown off at bedtime. Near and below us were the transports dotting the water or hanging along the rude wharves, and all the bustle of the day was sinking into a hum broken only by some neighing horse, or sweet bugle strains from afar, and nearer, by the in-tent talk of multitudes.

In such a church, with such galleries, we broke forth with "Come, Holy Spirit," and then the chaplain's strong voice in prayer. Again, "Live on the battle-field" rolled out in the night air. It was a kind of inspiration. All eyes were now upon me. I could not *see* the eyes of any one. A grim warrior ring in great-coats, each face seemingly alike, — shadowy cartoons, — centered eye and ear and heart upon my lips. It was easy to preach, and I trust with a blessing. Again the song rose more loudly than before, and with a short benediction the strange assembly dispersed. The majority wheeled into squads, and marched to quarters. Others, especially officers, came around to thank me for the service. I retired, feeling that the word of the Lord is fitting to all people and all places, and that we may in the morning sow our seed, and in the evening hold not our hand.

Shortly after the battle, Mr. A. made a brief visit at home to be present at the anniversary of the Society, and for a few days' rest. The vacation he allowed himself, however, was brief, and we soon find him again in his beloved work, accompanying the army in their rapid march in the pursuit of the enemy toward the memorable field of Gettysburg. He writes, from Aquia Creek, June 14, —

SCENES OF SUFFERING.

The army is advancing towards Warrenton, and the sick of the hospitals are being removed. We are having a hard time. Ten thousand poor fellows,

with their wounds half healed, some in the suppurating stage, have to be hurried from their beds to wagons, trains, boats, and so on, to Washington; there again to ambulances and other hospitals. Imagine the suffering this hot, dusty weather. But they bear it nobly as we hurry them on. Some die, — ending sooner below, may we hope, for joy above. The great majority are cheerful, and nurses, stewards, doctors do what they can; but we are all worn out.

We did a good work on the field for three or four days before the removal began. A Mr. Burgster is helping me, — a good man and active, — going from the extreme right to nearly the left of the army, and intercepting those on the march as they passed our camp, distributing to over one hundred regiments, &c. Sedgwick's corps especially I was among, as they lay directly in the face of the enemy, — one division over the river, and all in range of the occasional shot and sharp-shooting of the enemy. This, as I have often said, makes one of the best times for the reception of something to read. Had a little meeting of chaplains at this end of the pontoons, and was to have had another, but it was broken up by the move.

LAW AND GOSPEL.

I leave Mr. Burgster with my books and papers, while I pass on to look after matters at Alexandria and Washington. He will probably sleep by the side of our packages on the platform-car; the second night we have done it. You would like to see that car, — rather two, lashed together. It exhibits one of the strange proximities of the war. On it lies the great 100-pounder rifled Parrott gun, with its huge carriage, hoisting apparatus, &c., and my six or eight large packages of reading-matter, — *law* and *gospel*. I don't see that they quarrel. Indeed, they quietly exemplify the whole Bible which we are giving the rebels. Good-by, brother B., watch the goodies on that car, — the gun and the gospel. We shall need them both!

WASHINGTON, June 15.

Obtained a tug-boat from Government to bring to the city some good ladies who have been toiling for the sick in the army. Kind souls, — they are near to dropping down with fatigue. Wharves crowded with ambulances, as another hospital boat just preceded us here, and another is close behind. As to *our* work I can only add, all right, only *be prepared for a big draft from me*.

THE BATTLE OF GETTYSBURG.

We present from successive letters a continuous narrative of his movements during the eventful days of the invasion and the great conflict in which it culminated. We are sure it will be read with the deepest interest: —

FREDERICK, MD., July 1.

Here I am, and at the same table from which I wrote you nearly a year ago. The army have gone ahead, and I follow on in the morning.

A great blow is to be struck surely, and I think, decisively. Our whole army is now concentrating upon the foe. Stopped at Baltimore (rather, went over to) and Relay House on my way here, and this morning have been trying to supply the remnant of troops left here.

Tell every body to pray for the success of our army. General Meade is popular, and the troops will all fight with a fresh spring under the new leader. Surely, the right will, ere long, prevail; and, as we think, this great army of rebels will never see their homes again, except as having first laid down their arms either in death or submission; if we can catch them the war will soon be over.

July 2.

Am here still, at the base of the present operations of our army. General French's division is with us, and the town is full. Hospital with eight hundred, already. Have just been among them distributing the Banner; all eager and glad to receive it, for they were very destitute. A battle on the front will, in a few hours probably, fill the place with thousands. Distant cannonading tells of its commencement.

Am going up with the first ambulances, or perhaps with a squadron of the Provost Guard, who are soon to start. General French has this moment offered me the latter conveyance.

This plot of armies thickens; there will be fighting before and behind and every where now. Do not fear; a divine Presence rides upon the storm, and will shield and give us victory.

EMMETSBURG, July 3.

Have come through to-day from Frederick, and am now just in rear of the army. A beautiful country, full of yellow wheat-fields, and other luxuriant-growing crops, stretches between these two places, twenty-one miles. The army, strange to say, has marched through the whole, without scarcely touching any thing.

GETTYSBURG, July 3.

The great battle is in full blast. It commenced day before yesterday with 11th and 1st corps, at this place. Yesterday other corps came up, and to-day the whole Potomac army, for once, has been wholly engaged, reserves and all.

On approaching the scene of conflict, the stream of fleeing population met me, — old and young, rich and poor; — the Scripture woe upon the helpless class, especially, struck me. On they came, along the highways, on foot, in carts, wagons, horseback, persons usually never seen in streets at all, — mothers, infants, decrepit old ladies, or equally infirm and aged men. Pale faces, disheveled hair streaming in the wind, eyes glaring at every person they met, as well as over their shoulders at the approaching hurricane of battle. A kind word would stop, and draw a whole cluster about you, and then came hasty, broken tales of their misfortunes. One middle-aged man came and throwing his head upon my horse's neck, and then upon my lap, wept like a child. "Oh, sir," said he, "we lost every thing!" His little children came up and took him by the hand, saying, "Come, papa, do come along." I must stop, as the messenger goes.

July 4.

I wrote about our *approach* to the battle yesterday. After passing the fugitives, we came more distinctly in sight of what was before us. To *hear* we did not need to approach nearer. Infantry mingled with artillery had been,

during the morning, like Niagara. I can compare such a fire to nothing else. As you approach it, — I mean *at a distance*, — it is as when the traveler draws near that great thunderer, only death is not in the roar of the latter. At half-past one, after a little lull, the firing of artillery increased, and soon became almost incessant and deafening, every interval filled by the same angry roar of infantry. This was a terrible push of the enemy on all sides. As they approached, our lines stood firm, but the shot and shell came flying quite over to our hospitals in the rear. Then thousands of these poor fellows had to fly. Those who could walk or run, did it; but the balance were hurried into ambulances. Such movement makes rough work for these poor mangled, stiffened invalids, moaning and groaning in these ambulances. You hear more of it at such times than any where else. At five o'clock, however, our brave army had repulsed the attack on every side, taken many prisoners, and completely demoralized the enemy. It has been a great and complete victory.

July 5.

Came myself quite near to danger, during that shelling. The missiles flew over my head screaming after somebody. By a kind Providence, it was not me. My boy fell flat on his face, and I galloped half a mile to the rear, making good speed!

What a scene presents itself at the hospitals! the effects of that storm, which I described as raging on the front. I thought I had seen the miseries of battle, but that cannonade (from one hundred pieces) had made great, gaping wounds, through which the life of many a poor fellow was oozing rapidly. The carnage will probably exceed that of any other upon the many bloody fields of the rebellion. The dying were every where; some trusting in Christ, some shaking their heads, not wishing to hear any thing on the subject, others stupid or delirious as the cold hand of death came upon them.

Each corps (seven in all) has its "Aceldama" of from one to two thousand victims, and as but few are yet here to help, except the regular surgeons, the impossibility of rendering adequate relief almost paralyzes any attempt to do so. The mind stupefies as it gazes at so vast an area of misery. Wounded rebels are sprinkled in among our men enough to infuse an element of special interest. They talk freely. One Alabama colonel, shot through the breast, said it had been a great mistake for them to come up here. I told him I thought so, too. "But," said he "we shall cut our way out." "*Perhaps so*," I replied. "Your putting the niggers in," said he, "is bad policy. They'll never fight white men. I could scare a regiment of them myself." "They'll look differently in your eyes," I could not refrain from replying, "coming at you with sharp sticks at the ends of loaded muskets." His countenance dropped a little, and the subject was changed.

I passed round to five or six of these hospitals, doing what I could, and spending the night with that of the 12th corps, where I distributed, this morning, my good reading. Very much more than I have is needed, and as yet, there seems to be no one else here with any at all. The guerrillas have kept every thing back.

IN PURSUIT OF THE ENEMY, July 6.

We marched till very late last evening, and then encamped in the dark. I was very sorry for the poor soldiers. It rained hard. They were without shelter, and short of rations. Besides, the exhaustion of severe fighting was still upon them. This is *soldier-life*.

The enemy are now struggling to escape us, and we take many prisoners. All their wounded, which strew their rear for six or seven miles in every barn, house, shelter of every kind, fall into our hands. They will increase the great crowd which fill our own hospitals. Such a mass of woe as there will be has never before been seen in this war. Help is greatly needed. The Christian and Sanitary Commissions are now here, and doing nobly.

EMMETSBURG, July 7.

Still pursuing. Troops in good spirits, but faint from want of food and the long marches. Our corps will have marched thirty miles to-day. Rebels just ahead. Am going down to Frederick to get some things.

July 8.

Stopped here at a farm-house on my way to Frederick, it having become dark. It proves to be one of the families where I begged milk for the two hundred sick men whom General Sumner left on the field with me when, last autumn, we marched over the same ground to Antietam. They were quite glad to see me, as I told them who I was.

HEAD-QUARTERS IN FRONT OF THE ENEMY, July 9.

Left the line of march and went around by Frederick to get reading-matter, but the press for ammunition and subsistence is so great that even Adams & Co. can scarcely bring any thing through. You can hardly imagine the rush and crowd, as we hurry on. Subsistence trains, artillery, cavalry, infantry, ammunition wagons, not only the troops, but the whole country around us, ahead of us, behind us, in high excitement.

I have seen retreats, now we enjoy pursuit. We hang upon the enemy's heels as they did upon ours on the Peninsula. How different the whole tone of the army! Yesterday was a most drenching rain. Every body tired; horses shoeless and lame, men shoeless, too, by thousands; roads deep mud or sharp with cutting stones; rations short, and yet along the column of the various corps, besides the *tramp, tramp, tramp*, came in the distance the hum of cheerful talk, the merry laugh, the song; and on coming near and listening, the boys were fighting over the battle, with the glow and ardor which only victory inspires. In hundreds of cases, you might have heard the most graphic discussions of the struggle, or their inspirations of the next fight, should they overtake the fugitives.

The more I know in detail of the late battle, the more I am convinced of the desperate coolness with which our army fought. The rebel prisoners acknowledged this. Into their very faces that long sheet of fire steadily poured, or the nimble bayonet was plied when the *melée* came. Even the 11th corps more than redeemed itself. Delivering their rapid fire, they would exclaim "Ugh! *run*, did we?"

A rebel officer, charging a battery, came up so close that he laid his hand

upon a gun, and cried out, "Do you surrender?" Instantly a cannoneer aimed a sweeping blow with his swab at the officer's pate, which sent him headlong. "Yes, that's the way we surrender!" cried he.

The reserves which were in the center were thrown back and forth, some of them six or eight times, as the rebels pressed our gallant front, until, broken and dismayed at every point, they fled in mangled masses in all directions. Instead of "making a pancake of us," as Ewell said he would, or "lose every man he had," they at no time effected any important impression on any part of the line. Even our nine-months' men stood amidst the terrible tempest concentrated upon them, like heroes.

We hope now to end this war. Our troops come pouring along, shouting, and in the highest spirits, winding for miles down this western slope of the mountains. The black, snake-like column (the true "anaconda"), from the spot where I sit, presents a most imposing and thrilling spectacle. The dark clouds have broken, and the sun in his gorgeous setting pours a flood of splendor over the scene. He seems in that glowing chariot to be smiling and welcoming us.

The booming cannonade in front adds an element of awe. Thoughts of the past and of what is to come soften our spirits. I wish you could be here for a few minutes to see and hear — shall I say *feel*? — what I now do; to share not the toil, but the glory of the hour.

MORNING, 10.

We took quarters after dark, and hushed ourselves to repose. The general has gone forward, and the same long column of black troops come pouring on. I sit on a hill opposite, thirty or forty rods from the steep road down which they are marching. A little valley is between, green forest and mountain trees beyond, making the scene picturesque as well as martial. The wagons passed in the night; we heard their rumbling during the long hours, and now only an ambulance train, here and there along the line, gives variety to the moving mass of warriors; voices ring out still more loud and clear this morning, — a roar, absolutely, — and cheer after cheer goes up from each brigade as the column rounds the point of a projecting rock opposite me, and catches a view of the valley beyond.

Poor, noble fellows! that valley will probably be the grave of many of you; or those gloomy-looking ambulances, of which now you take so little notice, will convey your bleeding bodies to the rear to linger, to suffer, or to die. God help you! I almost feel willing you should enjoy the present moment, though it be in hilarity and thoughtlessness. *This army has seldom known joy.*

10 o'clock. — Still the immense throng is passing. But I can not write more. Other things must be done. A little reading I have distributed this morning, but there is too high excitement to accomplish much. We must make arrangements for the expected battle. As the day advances every thing grows more terribly in earnest. Did I tell you of the spy? General Buford hung him instantly, to a tree; and there, as we came along, he dangled. We didn't do things so last year.

July 11.

We marched last evening through Boonesboro', and are now all in battle line on this side the Antietam. Who will attack, is not known. General Meade will wait until as many of his reinforcements come as possible. The battle will be equal to that at Gettysburg, each army being as yet of about the same strength, both desperately bent on victory. It was solemn as I rode along the front line after dark, last evening, and saw the different corps coming into position, and listened to their notes of preparation. Shovels were plying, rifle-pits and redoubts erecting. Just ahead, skirmishers already engaged; the firing in the dark frightful and ominous. The troops were upon their arms, lying stretched every way upon the ground, engaged in low, murmuring conversation. I heard no swearing; every thing seemed serious. My soul shuddered as I thought of what was just before these brave fellows. Just over that creek, and along its precipitous bluffs, lay a foe gnashing their teeth at us, determined on a death struggle, and in a few hours the awful clinch must come.

After supper, General Howard sent for a band to head-quarters, to cheer the spirits of the men; and sweetly they discoursed beautiful music, which the surrounding hills echoed back on the night in strains doubly sweet. But, to my heart, there was a melancholy undertone, after all. It was but perfume thrown into the chamber of death,—a wreath of roses on the coffin. One feels quite like weeping under such circumstances. What is natural death in a single sick chamber, as compared to this wholesale, intentional slaughter? O God, forgive!

IN PURSUIT BEYOND BOONESBORO', July 13.

We had hoped for a quiet day and Sabbath services. Had laid my plans accordingly. But a strong reconnoissance which started at two o'clock last night, reported, at six A. M., that they had driven the enemy across the Antietam, at Funkstown; and the instant order was to be ready to march. Hurried preparations, of course, were on every side. Knew we should not go for an hour or two, and so I started on a tour of distribution. The 12th and 33d Mass. and the 4th Vt., and one or two New York regiments were among those I saw. They were *voracious*! It was hard to stop giving, as I had to with my small stock, while yet so many pleading faces and outstretched hands were around me. They seemed not to have forgotten it was Sabbath. Many hailed me, and came up to talk things over. The late battle, of course, was the theme. It makes a new bond of *union* and *strength* and mutual *affection* in our army. The cheering sentiment of victory pervades every breast. I can see that this, in connection with personal escape, works a softened, gentler brotherhood. Said a captain, "Sir, I thought I should never get out of the hot place where I was." I pointed upward and replied, "Be grateful." "I'll try to be," came back, with a look which told that he meant to be. The colonel of the 12th Mass. expressed himself very strongly in favor of the Banner. Lifting himself upon his elbow as he lay wearily upon the ground, and raising a copy in his hands, he exclaimed, "That's the best paper I ever saw for the army; some of its numbers are

perfect ;" and then referred to those in the series which had specially interested him. His loud voice caught the ear of many, including his staff, who came around me for copies. I could give them only a few. It has been very difficult to get transportation through the lines for all I now need. Met Senator W., on my tour, who expressed himself much interested in our work. He seemed pleased to learn the moral tone of the army. He is a true friend of his country.

FUNKSTOWN, July 14.

The battle is ordered to commence. We are expecting every moment to hear the first gun. I am helping fix the hospital of this corps, which is unaccountably deficient, there being scarcely any thing provided, although stores are abundant within twenty miles. I am going back to Boonsboro' in an ambulance, under the direction of the surgeon in charge, to get a load of supplies, if possible.

8 o'clock. — We are all disappointed ! Our first division, on approaching the enemy's line, found no pickets, and a farther advance discovered their entire defenses empty. It now appears from scouts just in, that they were crossing the Potomac all day yesterday. Isn't this too bad ? Terrible as a battle would have been, this seems worse, damping the ardor of our brave troops, and indefinitely protracting the war. Be patient. Hidden designs are yet to be developed beyond our ken.

One pale Massachusetts boy, of the 33d, lies upon the haymow, worn to exhaustion and a slow fever, by the late fighting and weary marches. As I sat down by his side, he seemed glad to find a friend. His brave spirit was struggling nobly. It was his first in hospital, and his complaint was not that he was there or sick, but that he could do no more with his regiment. Soothing him as I was able, and telling him he had done his duty, and must now be patient and look to his heavenly Father, I left with him a copy of the Banner, which with a grateful expression he took, recognizing it as an old familiar friend. It was a sad pleasure, as I was obliged to turn away from the lonely lad, to feel that I could leave with him this slight token that he was not forgotten.

11 o'clock. — The pursuit is ordered, and we hurry off.

WILLIAMSPORT, July 15.

We are ordered to retreat by Middletown, toward Washington, rapidly. Start at four o'clock. Sorry for the weary soldiers ; they need rest. Many stragglers will fall in the rear to-day. I begin even at this early hour to see them, poor, pale, haggard-looking, — would be subjects of careful nursing if at home. Here, without strength, they are urged forward in the rapid march. These are mainly from the new regiments, who can not bear fatigue like the veterans.

10 o'clock. — We are passing through a country of wheat-fields just in harvest. The sound of reaping machines and cradles cutting their way through the stout grain, contrasts strongly with the rattling of our artillery and clatter of cavalry hoofs, as do the clusters of simple farmers, binding their sheaves, with these *hosts of armed men*.

BERLIN, July 20.

The incidents of the last three days have been many; all felt wofully chop-fallen when we found the game gone. Our noble General Howard (the Havelock of this army) would have attacked Lee on Monday morning with only his single corps. But, no; we must wait and advance "more cautiously," and so the prey escaped.

But our heroic soldiers were not to be disheartened. At the order, they sprang to their feet, at four o'clock next morning, and cheerfully commenced their rapid march again to Dixie. Twenty-six miles were made, and we went into camp at sundown, near Middletown. Our reinforcements of new troops fainted sadly, and fell out by hundreds. The old Potomac boys trotted through without minding it.

I left the column next morning, soon after sunrise, went on to this place, and rushed to Washington for reading-matter, as I knew a number of days would be consumed in the crossing. Filling the mail-bags there as heavily as I dared, and taking a large mail-bag full of my own in charge, I sprang into the government car, and at one o'clock was dumped, with other stuff in profusion, at head-quarters, here. Instantly, I saw there was no time to lose. The slopes of these hills were swarming with men; two pontoon bridges were over the swollen river, each bearing upon its bent shoulders the crossing trains, and up the distant Virginia hills the dense column was pushing its rapid way. At Harper's Ferry, a few miles above, three corps were also being thrown over. I had but twelve hours left for work. The quartermaster furnished me with a saddle-horse, Gen. Howard with an ambulance; and the darkness of evening only stopped my distribution. At four o'clock in the morning I was again in the saddle, and by twelve o'clock, just as the bugles of the 6th and last corps were blowing the advance, all except half a roll of Banners, which for some emergency I secured, hiding them under my coat-skirt, were in the hands of eager readers. In thirty minutes after every regiment was in motion, and the rustling papers pocketed for *stoppings* on the march.

I've never known the troops more earnest to receive our matter, or more grateful. The crowds were intense; nothing but the fear of tearing that Banner prevented its being often pulled in fragments from my hands. "Hold! hold!"—as two, sometimes four, would seize the same paper—"You'll tear it" (this caution coming from themselves), was the sole *preventive* of its destruction. They were rude and violent in pushing each other, but tender of the paper. Officers sent out their compliments to me, and begged for copies. Others, to whom I sent them with compliments, returned their thanks.

It was Sabbath-morning; and as I wound along those hill-sides for miles, swarming with immortals, I felt joyful, but oppressed with responsibility. "Who is sufficient for these things?" Doubly so, when many would call me by name, or run and shake hands, or, "Well, Doctor, you've come again," or, "Ah, chaplain, you are still after us," "Here's the old Banner," "Love to see this paper," "Is it Sunday to-day?" "Get nothing to read now;"

with "That's so," and "We'll do it," in response to my remarks. "Thank you, — thank you," and so on, in all variety of expressions, indicative of their moral condition, approachableness, tender-heartedness, and our duty to do far more for them than we have ever yet done. I can't help loving these soldiers. I only wanted ten men with me during those twelve hours with *ten times the amount of reading-matter* which I had along. But shall see them again in Warrenton. and their mail-bags, in the mean time, will be supplied. May God bless the scanty seed as this great army now pours itself along in this new campaign.

It has gone from the highest staff officers to the lowest negro boy who could read; not only to the thousands along the line, but teamsters, artillery drivers, squads of cavalry, trains of ambulances bearing on the exhausted, guards, &c., &c.

Gen. Howard's pleasant eyes filled with luster, and the harder lines, which sometimes of late run over his face, relaxed to beaming Christian loveliness, as on the first evening I reported to him my success, that I had supplied not only his head-quarters, but at least two miles of his moving columns.

I will not say I did this alone; the ambulance driver helped; two negroes from a plantation near by were summoned to assist. Up and down on either side of the road they ran along among the wagons and gun-carriages with the papers. More delighted fellows you never saw. One, a Christian young man, said, "Massa Union;" but he added with a twinkle in his eye, "got a red tongue and two sons in de rebel army." Of course, this man keeps his slaves, about forty, under the present law. My negro assistant, with consent, pushed into his bosom five or six copies of the Banner for them. Said a number could read, and "all knew what we had come for." "Massa" looked on from his piazza. Don't know whether he was pleased or not; but he afterwards treated me politely; helping my ambulance out of the blockading mass of trains in the highway, and across his fields, some two miles, to Gen. Howard's head-quarters.

IN WASHINGTON.

The increasing business of the General Post Office rendering it necessary that the Government should resume the occupancy of the apartment which for two years it had gratuitously afforded to the Society for an office and depot of publications, it became necessary to secure accommodations elsewhere. These were again generously offered by Mr. J. A. Fowle, at the Soldiers' Free Library. After having removed to this commodious building, Mr. Alvord writes thus:—

WASHINGTON, July 25.

We were never in so good shape here as now. Our room has the most respectable, full look. Business-like, even in the chips we make, and yet kept orderly and neat by the excellent young man (Mr. S.) detailed to us from the hospital.

The "Free Library" room, also, has a good stock of our books, with an

equally good man of the same sort, who, in connection with another of Mr. Fowle's, keeps the wheels going. I may say that one of them (Mr. T.), a clergyman, though "nothing but a private," employs all his time of late in taking matter and going the rounds of the hospitals of the city, giving to the poor sufferers from his own hand personally. He this moment tells me that he has distributed a hundred dollars' worth in this way within a few days. Dr. Marks is laboring hard and most acceptably at Gettysburg, with appropriate matter which we send him; and Mr. Burgster is out with the horse and wagon among the troops of the Potomac army, who are coming down abreast of Washington.

July 28.

We shall want increased quantities of reading-matter — greatly so — when these old regiments are made a thousand strong each. Tell every body the desire for religious reading is unabated. Infidelity clamors for only secular matter. The soldier who is soon to stand in the deadly battle line wants also — and more than any thing else — to know of *Christ his Saviour*. You can not put any thing in the place of this "knowledge" amidst such solemnities. *Tell the churches to be liberal to the souls of these brave fellows.*

AGAIN IN THE FIELD.

WARRENTON JUNCTION, VA., July 30.

The army is here still; comparatively a good time for us to work. A line of ten miles carries me from the entire right to left. The wearied *physique* of the almost exhausted troops, after their long marches and battles, is at the moment just enough recuperated to give appetite to the brain and heart. From Berlin to this place there has been famine, the mails hardly ever reaching them between the two points.

"Halloa, doctor," shouted a commissary-general. "I like to see you, — always have something fresh. Come this way;" and he, with other members of the staff, seized both the Tract Journal and Banner with avidity. Thus it is wherever I make my appearance.

Mr. A. proceeds to describe the arrangements he has made for securing the safe and speedy transmission of publications from Washington to the army, and adds: —

I am thus particular that you may see how this management enables us to meet the occasional emergencies of rest and leisure, which are the times of most favorable distribution in an army so rapid in movement as is ours during the present campaign. And it is thorough. I shall thus, before to-morrow night, *myself* have reached one hundred and twenty regiments, and the whole very much connected with my *personal presence* as the representative of our Society. The chaplains commend this method above all others, — certain, safe, and judicious; we becoming to them a fixed and permanent institution, — as present with them in their wants and toil and scenes of severest trial. But can you not all see how much we shall need increase of funds? What we now do barely answers for the present army. It soon is to be doubled. These regiments are to be again a thousand strong, besides

the new corps which may be called for, and so a proportionate increase with all our armies. Shall we march up to the emergency? It can be done without any added distributing expense, so far as I can see. Will the churches furnish simply the *added material*?

WARRENTON, July 30.

Came up with a portion of my staff in an afternoon train to this place, near which three corps are encamped. Warrenton is a pleasant, wealthy-looking town, with paved streets, stores, churches, and elegant dwellings, now shut up and desolate; places of business empty; houses look as if each one had had a funeral. (They say it was so before our army came.) Their young men are at the war, and the remaining population have secluded themselves in chambers or back rooms, refusing intercourse with the new-comers. The few we see look savage and half-starved, as they really are. One of the citizens remarked, "Your army has brought us more and better food than we have seen for months."

I wandered at twilight up and down the deserted streets, looking, as I told some of them, for "the new, fine government—the Confederacy—we had heard of." I had "come from Massachusetts, a stranger, and wanted to see the improvements,—glancing significantly about me. This, I soon saw, was too serious joking for the *white folks*; but the tittering of the negroes showed they enjoyed it mightily. A number of them, as I came back, had taken their stations, peering over the gates and fences, and in the most ludicrous tone,—ivory and ebony shining,—“Well, massa, did you find de confederacy you’s looking for?” I told them, shaking my head, “I didn’t see it. Should stick to the old flag yet.” “Dat’s right, massa,—dat’s right,” with laughing face and knowing nod, as though they understood the whole thing.

There is said to be not a single Union family in the place. A clergyman, I found, who professed to want peace. Said he, “We must come together and talk kindly about it.” I replied, they refuse to do that.” “Yes,” said he in a tone of sadness. I remarked, “It must be a question of power.” “That will hardly settle it,”—tartly. “You know,” said I, “that power will *remain* power.” “Yes,” understanding me; “but it will take you a long time.” “I suppose so,” was my calm reply. We parted pleasantly, he inviting, “Come and take breakfast with me, *such as I have*.” I thanked him; but there was a plaintive emphasis on the latter clause of the invitation, which, for more reasons than one will make me prefer “hard tack and salt hoss.” Had interesting Christian conversation with a group of colored people, who gave me cold water in a gourd shell; one intelligent man accompanying me some distance in my walk, and so I found my way back to my camp lodgings.

Morning 31st. Lodged with the blacksmiths; two or three hundred of them, somewhat profane, but intelligent and eager for reading. Have distributed, along the railroad track for a quarter of a mile, to the contraband laborers, many of whom are learning to read. Sat down for a while on a heap of bags, and taught them, reading to them aloud, &c.,—for all which they seemed very thankful. These colored fellows are waking up rapidly to what is before them. Some, I found, were Christians.

P. S. Just folding these hurried leaves, when two soldiers approach and beg for something to read, — Christian boys, — one from an ambulance team, the other from 83d Pennsylvania. Both took a supply for their comrades. In the 83d there was a revival last winter at Stoneman's. "How do the boys hold out?" "Well," replied my young friend, "but they have had nothing to read for a long time."

VALUE OF A TRACT.

General ———, commanding one of our army corps, remarked, a few days since, in conversation with a brother officer, "*There is a tract I received in a letter from a Christian lady, and it is an excellent one. I read it over every Sunday morning.*"

As he said this he showed the little well-worn gift, and added, with apparent seriousness, "It is the best one I ever saw. I think, before long, I shall be a Christian."

This is a general officer, not accustomed, as his friends all know, to trifle with serious things, and the remark and evidence of the repeated reading, shows (if he is *not* "almost persuaded") at least *his appreciation of a tract.*

For the reasons already adverted to, — particularly the state of his health, — Mr. Alvord's active labors with the army were suspended near the close of the summer. He made however frequent visits to the front as before, always enjoying this most arduous work, and always welcomed by the soldiers as an old and recognized friend. Under date of Oct. 30th, he writes thus of the

CAMPS NEAR WASHINGTON.

WASHINGTON, Oct. 30, 1863.

We have succeeded, so far, in keeping up a vigorous distribution, as the mails have not been interrupted, and both Dr. Marks and Mr. Burgster have been active in the field.

A number of specially interesting camps are now formed about Washington: the dismounted cavalry numbering seven thousand men, showing how vigorously of late this noble arm of the service has fought; artillery depot, seventeen batteries; temporary camps of the new troops, and the large invalid corps, who rapidly displace the strong men on guard through the city or on the surrounding defenses, — all these present to us a somewhat new, and most interesting element; — these battered troopers, for instance, having used up two, three, some four and five, and one of them told me, *seven* horses! Eager again to leap on to the saddle and dash upon their now quailing antagonists (the rebel cavalry), coming as they do, from the extreme front, — the flanks, — scouting the dangerous forests, or meeting the foe squarely in fight, they excite in our hearts the deepest interest. Their eagerness for something to read is intense; with the aid of good Mrs. Fales they were, yesterday, supplied from willing hands. We came upon a battalion freshly mounted, and starting for the field. It was a few minutes of hurried work, and over. The brave fellows buttoned that Banner into their

pockets, and galloped off with many a "thank you." Some new cavalry regiments lay adjacent. These recruits (I may speak of all who are now coming on) receive reading with more eagerness than has been usual with new troops, as many of them are *old soldiers*, and our several publications are familiar. A great work is upon our hands to supply this approaching "three hundred thousand;" and the old regiments are now so constantly on the move as to need frequent *re-supplies*. Do you think the friends of these armies will help us to keep pace with their increasing magnitude?

Have been to-day among the contrabands, or "*freedmen*," as we now call them; under the various associations aiding, they are rapidly improving, asking me every where for elementary books, — are you going on with the series you commenced? The new paper for them will be excellent. Illustrate it, if possible, with cuts. The eye of the African is a large inlet to his brain and heart.

HEAD-QUARTERS GEN. CALDWELL, }
November 6, 1863. }

I am again on the front, with, I confess, more of a home-feeling than I have had since I left home.

Warmer welcomes greet me here, by far, than I have for a long time before received. My stop is with the 2d corps, who had the late hard and gallant fighting to do at Bristow's Station. We came over the battle-ground yesterday, and along the torn-up railroad this side. The destruction was most thorough: bridges, culverts, rails, and ties were all burnt, bent or blown up, and the whole road has to be made new.

This army appears to me now in capital military condition, — men hearty-looking, animals in good flesh, and all in highest spirits. The late elections at home have had the finest effect among the troops. It now looks to them as though the war was to be *put through*. The people throughout the country hardly realize how deeply all they say and do affects the brave thousands who stand along this point.

I have been with an ambulance to the extreme right to-day, two miles beyond Warrenton. The old town, as we drove through looked the picture of desolation, and the few inhabitants left more haggard and gaunt than when I was here before. With all the wickedness apparent, I find much eagerness for good reading, and the chaplains greatly encouraged. In the first brigade I called on, containing the 2d Rhode Island, 7th and 10th Mass., they are having meetings nearly every evening, with much interest among both men and officers. The regiment in the next brigade (where I took dinner) had prayer-meetings every evening.

THE CHAPLAINS.

My heart was joyous, in going on from one division to another, to see how hopeful chaplains were, and to find how destitute regiments were trying to supply themselves with this now valued officer. One colonel (not a Christian man) said to me, "We want a chaplain very much." "What kind of man do you want?" I said. "Well," he quickly replied, "we want an earnest man, who loves his work and *loves soldiers*."

His sharp eye was upon me as the latter part of the sentence came out with peculiar emphasis. I found a number of new chaplains whom I had not seen before. One regiment were daily expecting a man, and my impression is that the whole army will soon be better supplied than it ever was before. The chaplains' meeting was alluded to a number of times as having, of late, deep and tender interest. My joy was only saddened by having, with my small stock, to say to each of these good brethren, "I can give you but little to-day," inviting them to come in the morning to my depot here, which they all promised to do. During the day, I met two colonels who were earnest professors of religion.

AMONG THE WOUNDED.

November 9.

We marched the morning I sent my last at 7 o'clock, going rapidly to Rappahannock Bridge and Kelley's Ford, where the enemy were taken by surprise; and at both places, after a short fight, we crossed triumphantly, capturing about 2,000 prisoners, with a battery of artillery.

The whole army was elated, a very severe struggle having been anticipated. We went into camp on both banks of the beautiful stream, and next morning the whole army were over and in pursuit of the retiring foe; they turned upon us a number of times during the day (yesterday), and with artillery killed and wounded a number of our men.

We are quite in the open air with snow squalls and sunshine, and on the whole very comfortable.

Twice I have been with the wounded and dying. At the Ford last night, a mile from Beverly Station, two poor fellows lay side by side, their legs carried away by heavy shot, both too much exhausted to bear amputation. The one a captain, calm and peaceful, said if it was the Lord's will that he should die, he felt ready,—had long trusted in that grace which now sustained him. Pale from the loss of blood, yet the sweet calmness of his face was peculiarly impressive. The other, a nobly formed man from the sharpshooters, bore his sufferings bravely (both legs were gone), but his soul was in darkness. "Oh," said he, "I've heard preaching all my lifetime, but have put off preparation for death until now. Pray for me." We knelt by his side, and he joined earnestly in supplication. "Thank you," said he, and then prayed on for himself. His pain was dreadful. At intervals he would say, "Oh, if I was only prepared, I should like to die this minute." He seemed to lay hold of passages of Scripture which I repeated to him. Before long anodynes began to stupefy him, and I was obliged to leave. He probably lived but a short time. I thought what a contrast between these two soldiers! I am distributing reading, as usual.

Nov. 12.

This moment have returned from the front—having been out for a week, at the marchings, battles, and going up and down all the corps, calling upon chaplains, arranging for the winter's campaign, with a large mail-bag of matter along, as the foreshadowing and symbol of what they are to continue to receive.

Was warmly welcomed, — our plans still hailed as best, — chaplains banding together and full of hope for the future, *some* reaping precious fruit even now.

The Potomac army is in fine condition, much larger than is supposed, and the recent battle, aside from the mere fighting, was a high military success.

I came from the extreme left yesterday, and never saw troops in finer spirits. Our reading is grasped with the old eager interest, and loud calls on every side for more. The Lord of hosts is with us.

NEED OF CHAPLAINS.

April 18, 1864.

I wish the friends of the army could know how much every regiment wants a good chaplain. Some such are here, but many of the regiments are vacant. Soldiers need the man of God who will come and *stay* with them, march with them, be with them in battles and hospitals, until they *love* him, and *his love to them* draws their wayward hearts from sin to the Saviour.

Approaching one of the Pennsylvania regiments yesterday, I inquired of the fine looking sentinel whether they had a chaplain. He paused in his measured tread, and replied, "No, sir," shrugging his shoulders, and looking sad. "I wish we had one," he added, with a tone of voice which convinced me that he himself was a Christian man. In the course of the conversation, he said he was the only professor of religion in his company; that he tried to be faithful, prayed with his tent-mates, and that they all appeared to be under serious religious impressions. He begged for religious reading for them, which I promised him.

There is now a good bill passed in Congress favoring chaplains, and we are to have a meeting to-day of such as are on the ground, to confer on this subject, and devise some method of appeal by which every regiment, if possible, may be supplied.

COLORS REGIMENTS.

Three colored regiments have, within a few days, been dispatched from this post to Hilton Head. This does not indicate where this whole expedition will go, or any unwillingness on the part of these white regiments to fight alongside the negro troops. But a southern climate suits them best, and they will from time to time recruit their ranks more rapidly in the vicinity of their colored brethren.

These regiments, while here, have won many encomiums for their soldierly bearing. The testimony of their officers (who are white men and veterans) is, that they are easily drilled, yield quickly to authority, and are not so addicted to drunkenness and profanity as the majority of our white soldiers. I noticed, especially in the Michigan 1st C. T., which is nearly one thousand strong, a peculiar sobriety, an air of earnestness in duty, and learned that many of them were Christian men.

They have an intelligent and pious chaplain of their own color, about two-thirds of their number can read, and all were grateful when supplied with the *Banner* and the *Freedman*.

CORRESPONDENCE OF REV. DR. MARKS.

In the absence of Mr. Alvord from the army, Dr. Marks has, at intervals, spent considerable time at the front. His former position, as a faithful and most efficient chaplain of one of the Pennsylvania regiments, peculiarly qualified him to take Mr. Alvord's place. We likewise give portions of his correspondence, as follows:—

WASHINGTON, Sept. 3, 1863.

DEAR BRETHREN:—I commenced my labors as District Secretary of the American Tract Society on the 25th June, and early in July went to Gettysburg, and spent three weeks there in the various hospitals, and in visiting from house to house. I bore with me two boxes of our publications, and distributed these at the depot to the wounded men who were lying there, and departing on the cars. I likewise bore them to the corps hospital, to the churches and farm-houses, where were lying our wounded men.

THE REBEL PRISONERS.

I likewise frequently visited the camp of the rebel prisoners, and left something in every tent and room. They were generally very anxious to converse on the subject of religion, and thankfully received all that I placed in their hands. As a consequence of the kindness with which these men were treated, and the efforts made to enlighten their minds in regard to the great questions at issue between the South and North, *more than three hundred of the rebel prisoners took the oath of allegiance.*

THE FORTS, CAMPS, AND HOSPITALS.

During the month of August I visited many of the forts, camps, hospitals, &c., in and near Washington. Many causes contributed to give especial interest to this field at this time. The Christian Commission was to some extent supplying the army in the field, and sending some reading matter to many regiments and hospitals in the front; but little was done to supply the thousands around the capitol. The army in the field was better supplied with chaplains than the forts and camps around this city and Alexandria. Amongst these we found thousands of men who had not heard a sermon for many months, and were eager to receive Testaments, and such papers as the *Banner* and the *Journal*. We have taken measures to supply all these camps, &c., once a month, and hope to organize a system by which to have faithful, earnest, Christian men to go out of this city every Sabbath morning, and preach in the regiments and forts without chaplains.

WAGONERS AND CAVALRY MEN.

Amongst those who had some reason to say, "No man cares for my soul," we found eight thousand wagoners, many hundred prisoners, encampments of men in silent, hidden places, whom but few good men had found, and who were in the greatest need of those books and periodicals published by our Society. There has likewise been organized an immense cavalry camp for instruction, numbering ten thousand men. There is, to the best of our knowl-

edge, but one chaplain connected with all the regiments in this camp. We have taken measures to supply, as our means would permit, all these; have visited in person many of the camps, and sent to others by chaplains, officers, &c.

During August and September, I have gone three times into the army in front. I sent out Mr. Burgster with the wagon, on Monday the 7th of Sept., and the next day followed with boxes of books and papers. The first trip we visited several regiments near Warrenton Junction. I found, greatly to my satisfaction, that the Banner was received by all through the mail, and distributed and read with interest and profit. On my second tour we visited the 11th corps, and conversed with multitudes, and gave thousands of papers and tracts. The advance of the army, and change in the position of the regiments, prevented the prosecution of the work in this corps. We had the sympathy and coöperation of Major-General Howard and Major Howard, and many surgeons and chaplains.

IN THE FRONT.

On my next visit, I went to Culpepper, and spent one day in the hospitals in that place. There had just occurred a very severe skirmish before the Rapidan, and three hundred wounded men were lying in churches, school-rooms, and in the town. There was given me the opportunity at this time of sending packages and parcels of our books to many regiments in the neighborhood. I visited at the camp of the 93d New York, where I found that there was a marked religious interest, and many hoping that their names were in the Book of Life. I likewise went through the reserve artillery, about twelve batteries, and could hear nowhere of a chaplain. Many of these soldiers were the sons of pious parents, and were deeply thankful for any interest shown in their spiritual welfare.

I left Mr. Burgster operating in the army, visiting from regiment to regiment, and carrying to many thousands the various books and papers of our Society. I returned to Washington on the 25th inst., for the purpose of attending to the matters which we send out daily by mail, and the various interests which center here.

VISIT TO THE 40TH NEW YORK.

After breakfast, at the Commission tent, I started in company with a brother in the ministry from Long Island, and two others from White Sulphur Springs, around which were the encampments of the 3d Corps.

We found the 40th N. Y. Regiment, of which an excellent brother, Rev. Mr. Guilder, is chaplain, drawn up to hear addresses from us. This regiment has passed through all the severe battles of the Army of the Potomac, and has had at different times united to it the 100th N. Y., the 87th and the 37th N. Y. It is now one of the most powerful in the service; though it has lost more than twelve hundred men by disease and battle.

We had, with these veterans, a most interesting service. The pleasure with which we looked upon the scene was increased by the presence of all the officers. No congregation whom it has been my privilege to address

have the interest of these in the army, none more awake, or more easily touched. We stand with reverence before these men, for they have been in deaths oft, and periled all that is dear to man for their country.

After the services we went through the camp streets, and conversed with many whom we had known in the Peninsula.

We found in this regiment many truly pious men, who had suffered apparently no spiritual loss in consequence of long absence from home and the sanctuary.

THE 4TH MAINE.

At 3 P. M. we went to the camp of the 4th Maine, of which the Rev. Mr. Chase is chaplain, and found assembled the officers and men of the 4th, 3d, and 17th Maine, for public worship. One of the streets in camp was selected as the place for preaching. The men sat down on blankets, gun-cloths, and leaves on the ground. A man of any thought or emotion must stand with the deepest reverence in the presence of such veterans.

The remnant of these regiments are the strong, dauntless men who have endured every sacrifice, braved every peril, and met death an hundred times. These are the men who for more than two years have borne all that, to human imagination, is most terrible in trial, suffering, sickness, privation, and wounds. And yet all has been patiently and uncomplainingly endured.

The face beaten by so many storms is bronzed and stern, reminding one of the appearance of the Roman soldiers as seen on the monuments of antiquity. But one has only to speak to these men to find theirs is a heart that still feels, and to be convinced that the pulses of piety still beat.

I preached to this most interesting assemblage of men, and reminded them of the scenes in the Peninsula; of the long marches, the storms, and the terrific battles through which they had passed; how many of their companions had fallen, and how deep should be their gratitude to heaven that they were alive. After I had finished, the other brethren followed, and added much to the impression and interest of the hour. After the service was ended we went through the throng conversing with many.

THE 63D PENNSYLVANIA.

After night, we went to the camp of the 63d Pennsylvania, and held a meeting with that and the soldiers of surrounding regiments. It was a never-to-be-forgotten spectacle. The solemn grandeur of the heavens, the silent stars looking down upon us, the multitude of upturned faces, lighted by the camp fires, the burst of holy song borne far off and reëchoed in murmurs from the valleys, the subdued silence of prayer, the profound and reverent attention paid to the sermon, the greeting of hundreds of old friends, and the revival of memories of marches, battles, and hospitals, made this night-scene and worship of the greatest interest.

I was greatly rejoiced, in subsequent conversations, to find that many who I had feared were dead had recovered from their wounds, and were now in the regiment, or had returned to their homes. And I gathered from the conversations of the day, and from the feeling manifested, that there never was a

time in the history of the army when the men more desired religious instruction or were so eager to listen to the gospel.

From the office of the Society at Washington a large and active distribution has been made to the forts, camps, &c., around the city. Of this, and other things, Dr. Marks thus writes:—

We push forward our army work as usual; that is, we send out into the regiments composing the Army of the Potomac about one hundred and twenty packages a week. These Banners and Journals we mail to every regiment. The Government grants us the privilege of sending the religious reading we publish through the U. S. mail. In order that we may not burden the clerks with such heavy packages as we send, Mr. Sexton (an invalid soldier detailed for our service) or myself always superintends the placing of these in the mail-boxes and bags.

FORTS AND CAMPS.

We likewise keep at work visiting the forts, corrals, and camps around the capitol, in which there are not less than fifty thousand men. Many of the forts are without chaplains, and but rarely are visited by clergymen. The men who garrison them—the sons often of pious parents—are greatly to be pitied, for they are shut out from all intercourse with but a few, and are as remote from the world as the inhabitants of a little island in the sea.

These men hail as the greatest of benefactors any Christian man or woman who bears to them the books, tracts, and papers, which both amuse and benefit. Our principal helper in this work is the excellent Mrs. Fales, who, after giving her only son to her country, consecrated herself anew to the glory of God and the noble young men who had left all for the right. Her son fell at the battle of Chancellorsville, and without stopping to nurse her sorrow she hastened with renewed zeal to minister, by innumerable charities, to the comfort of the sick and the benefit of the soldiers in fort and field.

We send out in this manner about fifteen thousand pages of reading-matter in a day. We feel certain that nearly all of this is read; but very little is destroyed in the army.

DEDICATION OF A CHAPEL.

I had recently the privilege of assisting at the dedication of a chapel for divine worship, in Fort Marcy, which is built on the heights overlooking the Potomac and Washington, about seven miles from the city.

The chain of forts in this neighborhood is occupied by the 9th New York Heavy Artillery. Their chaplain, the Rev. Mr. Carr, of Albany, New York, is an excellent, faithful, earnest man; and I am glad to tell you that in all the forts of this battalion there are tokens of the divine favor.

Ten young men of Fort Marcy formed themselves into a Christian Association, and were soon joined by others who wished to make a profession of faith in our Lord. They took counsel together and resolved to erect a house of prayer, and, aided to some extent by friends, they went forward, and a beautiful and attractive camp-chapel is the result.

It is rare to see a more interesting spectacle than was presented on that

day. The house was full to its utmost capacity, and all joined in singing some of the sacred home songs. To the words of truth some listened with deep emotion, and all with fixed attention.

The example set by these young men will be soon followed by many others, and in all the permanent forts around Washington will soon be erected houses for the worship of God.

MORE PREACHING.

A few days since I preached, on Sabbath morning, in the 2d Army Corps. I was the guest of one of the divisional generals, — who sent an invitation to his brother officers to attend divine service at his head-quarters. The occasion was most interesting. Fifty officers, thirteen ladies, and three thousand soldiers were present. As one of these veteran bands after another, with the hard and iron step of those whose “sinews had become brass,” marched in rank with the perfect movement of a great living machine, one had a vivid impression of the moral and social influence of military life.

This was as it should be. There should be the public and honorable recognition of Christianity in the army. And the regulations for divine worship should be made to conform to the method and system of the military service. If this struggle is for the right, then we may, with confidence, appeal to heaven for succor and the protection of Providence.

In this division, which I had the privilege of preaching to, there are men of many nations. The dark-eyed, swarthy Italian; the broad-chested German; the nimble, vivacious Frenchman; the somber Spaniard; the ruddy-cheeked Swiss; and — all the types of the great American race. All listened with the deepest attention, and some with emotion. These were the men who had recently been in the severe contest with the enemy on “Mine Run,” who had rushed, following their general, through the cold waters of the Rapidan, stormed the rifle pits of the enemy, and after taking possession of the heights, held them in defiance of one of the most furious attacks of the war.

In that reconnoissance they had lost two hundred men, and the division now stood before me with that solemn and almost sublime look which the human face wears after a time of heroic endurance and sacrifice.

I learned from the chaplains present, Rev. Mr. Milton, of the 8th Penn., and Rev. Mr. Stone, of the 4th Ohio, that there was more than usual encouragement in their regiments, and the influence of the gospel was manifest in a deeper religious thoughtfulness.

In the afternoon, at half-past two, I preached in a chapel-tent in the 3d Corps. Since the erection of this chapel the religious interest has been manifestly on the increase, and many cases of hopeful conversion have greatly cheered the chaplains. Here are happily united, in labors and faith, the chaplains, Rev. Mr. Moore, Rev. Mr. Sovereign, and Rev. Mr. Hamilton. The first two of these are amongst the oldest chaplains in the army, and have the power gained by long and patient endeavor for the good of their regiments.

THE EXCELSIOR BRIGADE.

At night I preached in the chapel-tent of the Excelsior Brigade, and found

here an excellent young brother, Rev. Mr. Eastman, chaplain of the 3d Excelsior, who possesses in a high degree all the qualities essential for success in the army. At no place did I see such manifest evidence of the presence of the Spirit of God. The deepest solemnity reigned; and the emotion, the fervent prayer, and tears, were proofs of many being awakened. Some officers remained for prayer and conversation after the close of the meeting. In their tent I saw, on the following morning, several soldiers assembled for a morning prayer-meeting.

WEEK-DAY PREACHING.

On Monday I rode to the 1st Division of the 3d Corps, encamped several miles to the right of Brandy Station. Here, again, I was glad to see a large chapel-tent erected, and found two most excellent men, the Rev. Mr. Holmes and Rev. Mr. Whitney, from Maine, delegates of the Christian Commission, daily conducting meetings very fully attended, and most profitable to many. In their tent I preached at night, and was glad to learn that religion brought together as many soldiers as the tent can contain every night. Here in all the regiments there is felt the presence of that revival of religious faith and hope, which is one of the marked features of the army at the present hour.

I subsequently learned that there was a delightful state of Christian feeling in several regiments at Fairfax Court House and Station.

CORRESPONDENCE OF REV. J. K. BURGSTER.

Mr. Burgster was employed for a short time to assist Mr. Alvord and Dr. Marks in their army work. We have from him the following interesting narrative:—

WASHINGTON, Aug. 4, 1863.

REV. I. P. WARREN:—*Dear Sir*,—Since the abandoning, by the Army of the Potomac, of the Fredericksburg base, you know the army has been supplied, even when on the march, with our reading, mainly by the personal efforts of Mr. Alvord, while I have been chiefly occupied in providing for the forts and other portions of the “Defenses of Washington.” When the army was about Fairfax Station I carried to it a small supply, but quite recently I have had the pleasure of doing good, I trust, on a more extensive scale. On the twenty-third of July last Mr. A. furnished me with over one hundred dollars’ worth of reading-matter, exclusive of some hospital stores. With them and “Charley” (“Charley” is our war-horse, you know, and a real clever old fellow, too) and the carriage, I started out into the wilderness (Virginia) to find the army.

DISTRIBUTION AMONG CATHOLICS.

My first day’s journey brought me to Centerville, where I found a large force under the command of Generals King and Corcoran; and among others of Corcoran’s troops, his old regiment, the veteran 69th (N. Y.) They are a rather rough, but brave and generous, set of fellows,—keen for reading,—sharp-set for almost any mental food; and, when supplied, many and hearty

were the thanks and Hibernian compliments showered upon me. It was late when I arrived; but, after a night's rest, and supplying General King's headquarters, train, and attendants, I made a general visitation among them all, finding men and officers alike pleased, and thankful for the reading given them. Though many of them are Catholics, *very* few refused to receive any thing offered. One man, a little churlishly disposed, was silenced by a comrade in a manner that both surprised and exceedingly pleased me. I offered him a Banner. He refused. His comrade turning to him said, "Take it, man; shure it's got the blissid chross on it; and any thing wid *that* on it can't harm ye, any way." To him that was a clincher. His guns were spiked. That Banner was taken, and, I hope, *read*. Among others, I visited the 164th N. Y., also an Irish regiment. Never in my army experience have I seen men more frantically eager for reading than they. They must have recently endured a literary famine, — a regular dearth of all reading. Cards were tossed aside, and all hands rushed to the carriage as soon as they fully understood my intentions. Any thing and every thing I had — even to the smallest scraps, and fragments of tracts, — was eagerly and thankfully received. The almanacs, especially, were considered a particular prize by those fortunate enough to secure one; and long after they were all given out, the cry was still, — "Give me an almanac." Learning that the train of a post quartermaster was bound for the army next day, I gladly tarried another night, rather than venture alone through a guerrilla-infested country.

EVERY WHERE WELCOMED.

Next morning, early, I started with the train, via the Bull Run battle-field, with the graves of the honored dead in plain sight on either side of the public road. For a long distance we met no troops whatever, until we came to the 8th Pennsylvania and the Harris Light Cavalry (near Gainesville), whom I supplied with Banners and Journals. A little beyond New Baltimore we came up with the 6th Army Corps, halting on the march for a brief rest in the luxuriant grass of a fine meadow bordering on a piece of wood. Scattered about in the shade, and lolling in the grass, were hundreds of tired and dusty soldiers, yet all gayly chatting, and greatly enjoying their brief bivouac. It was a scene for a painter, but the moral beauty of the one that soon followed can not be transferred to canvas.

Driving up to a large group under a tree, I commenced giving out the Christian Banner and other papers, and soon the "red, white, and blue," of our old flag was fluttering in every direction, and the men rushing pell-mell toward the carriage, each one bent on getting something to read; those in the rear calling on their companions, "Bring me one," "Get me a paper," &c. It was about impossible to hand out papers singly to individuals; so, thrusting out handfuls, right and left, with the request to "pass them along," nearly all were soon supplied. Immediately all hands were down in the cool grass again, greedily devouring the contents of their papers, lest the command to "fall in, boys," should come much too soon for them. This itself was the best, though a silent, token of their appreciation of the

mental and spiritual rations which it was my privilege to deal out. They were both eager to obtain, and attentive to peruse, the coveted reading. This and hundreds of similar scenes I have witnessed in the army, make me hopeful of ours and kindred labors, and convince me that the intense eagerness for reading is not merely a morbid greed for any thing that breaks the monotony of the march or the tedium of the camp; for men are seldom or never anxious to procure that which they care nothing for when once in their grasp. We accompanied the corps to Warrenton, where I had the satisfaction of laboring several days, administering, as best I could, to the needs of the sick and wounded (in the temporary church-hospital in the town) brought in from the fighting at Manassas Gap on the 23d and 24th of July. Not expecting to find so large a field for relieving suffering, my scant supply of stores was soon exhausted; but as usual there was good, kind-hearted, ubiquitous Mrs. Harris, ever hovering, like some good angel, on the verge of the battle-field, or soothing pain by the cots of the wounded. With the aid of her timely stores we were soon dispensing lemonade, milk-punch, chocolate, &c. One day I had the blessed privilege of writing many letters for the poor fellows, or rather notes, briefly and cautiously announcing to friends and relatives their locality and condition.

A GOOD RECORD.

I was moved to tears at the words dictated to me by one poor boy by whose side I sat on the floor and wrote. Said he, "Last Friday I was twenty-one years old. Tell my sister I would have written to her on my birthday, but I was too sick. And tell my mother I have always done as she told me, — I have put my trust in God." There is a good, clean record worthy of every soldier's imitation. Would to God that more of us could honestly say as much! Dear boy! his breath was short and labored, but I trust his faith was bright and his hope clear. As soon as I saw the sick and wounded safely off for Washington, I, too, set out to return, as both my stores and reading were about exhausted. I returned via Warrenton and Manassas Junction on the 30th ult. Please pardon so long a letter, for the first one. If from this drifting chaff any grain can be gleaned to sow in the Banner or Journal I shall not have written in vain.

Respectfully and truly yours in the work,

J. K. BURGSTER.

THE WESTERN ARMIES.

The work of distribution in the West has been prosecuted with unabated interest and success during the year. Our plan has been to work as far as possible through the Christian men in the army; putting our publications in the hands of chaplains and pious officers and men, for their distribution, thus helping them to do good.

The distribution thus made has been supplemented by the personal labors of the Secretaries, Rev. G. S. F. Savage and Rev. C.

F. Martin, and by Rev. J. W. Cass, Rev. G. W. Wainwright, and Rev. J. A. Hawley, as special agents. Through these agencies over two hundred and fifty regiments in the Western armies have been supplied with our publications, besides hospitals, forts, gunboats, &c.

The following extracts from their reports will indicate the spirit in which these labors have been received, and the blessed results secured:—

FROM REV. MR. SAVAGE.

In company with Rev. J. B. Olcott, I left Chicago, with a large supply of our publications, for distribution among the soldiers at various points on the Mississippi. Before reaching Cairo, Rev. J. A. Hawley, whom we had commissioned to distribute in Gen. Banks's department at New Orleans, and below, joined me; also, Mr. K. A. Burnell and Rev. F. G. Ensign, of the Christian Commission at Memphis.

ON THE RIVER.

At every point between Cairo and Memphis, where there are soldiers, I left packages of publications for distribution, which were eagerly and gratefully received. The pleasure and profit of the trip were greatly increased by religious services held each evening in the cabin of the steamer. The work of the Christian Commission and of our Society, in the army, was thus brought before a large and attentive audience of soldiers and civilians. Many of the latter, who were returning to their regiments, came afterwards to get supplies of reading to take with them. One soldier, at the close of the second meeting, came to us under deep conviction of sin, inquiring what he must do to be saved. Brother Burnell and myself took him to our room, conversed and prayed with him. He seemed not far from the kingdom of God. Others we found under conviction of sin, and seeking salvation. It was a providential opportunity to do good, not to be lost, and the fruit of which I trust will be souls saved.

AT MEMPHIS.

I spent several days at Memphis most profitably for our work, visiting the regiments, hospitals, and Soldiers' Home. From the members of the Christian Commission, — brethren Burnell, Ensign, and Thayer, — I received a cordial welcome and hearty coöperation. No better men could be found to labor for the moral and spiritual good of the army.

Sunday morning we had a precious service at the head-quarters of the 117th Illinois Regiment, all the staff-officers of which are Christian men. In the afternoon addressed the Sunday school and colored congregation under the care of Rev. I. J. Hoile, the excellent missionary of the American Baptist Home Missionary Society. In the evening an army meeting was held in the Union church, addressed by brothers Burnell, Hawley, Ensign, and myself.

Monday, I attended the chaplains' meeting. Chaplains Hawley, Cara, Hibben, Regan, and Hubbard are laboring successfully in the hospitals here. There are now about 1,500 soldiers in the hospitals at Memphis. There have been sometimes as many as six or seven thousand patients, most of whom are susceptible to religious impressions, and not a few have found Christ there. Among no class is the demand for faithful Christian effort more urgent. Nearly one thousand sick and wounded soldiers have closed their probation within the walls of the Overton Hospital alone in less than two years, many of whom have died in the triumphs of Christian hope.

The soldiers' daily prayer-meeting, established by the Christian Commission and the Soldiers' Home, by the Western Sanitary Commission, are well sustained and of incalculable benefit.

From Memphis I was able to send publications to La Grange, Iuka, Corinth, Little Rock, &c. Millions of pages were thus distributed, and I only regretted that my supply was not larger. I visited also the schools, camps, and regiments of the freedmen, of which I will write more fully in another letter.

From Memphis I went to Vicksburg, distributing publications at all the places between, where our soldiers are located, and on the gun-boats. We continued our evening services on the steamer, and never has it been my privilege to speak to more attentive audiences. Major-General Reynolds and his staff, on their way to take command at New Orleans, joined most heartily in the services. I found abundant opportunities of usefulness, and for the distribution of reading-matter among the soldiers on the boat, who were returning to their regiments.

AT VICKSBURG.

At Vicksburg we received a most cordial welcome from the excellent chaplains, J. Porter, S. F. Porter, Warren, Pope, Howard, &c.; from brothers Maul and Black, of the Christian Commission, and from a host of old friends in the various regiments there. Our publications were eagerly sought and much needed.

The New Year's Sabbath was to me a day of exceeding great interest. In the morning I preached to a numerous congregation in the Presbyterian church, under the charge of chaplains Porter and Warren. At the close of the service nine soldiers were received to the fellowship of the church, and we administered the Lord's Supper. Seldom have I enjoyed so precious a season of Christian fellowship and communion. The Master was evidently with us, and in this heaven-cursed secesh city we sat together in heavenly places in Christ Jesus, with none to molest or make us afraid.

In the afternoon I preached to a large congregation of colored people in the Methodist church; and in the evening, in the Presbyterian church, presented the army work of our Society. It was a Sabbath long to be remembered. During the week I visited many of the hospitals and regiments at Vicksburg, and those upon the Big-Black. In the 124th Illinois Regiment an interesting revival is in progress; and in most of the regiments there are occasional conversions.

Much has been done at Vicksburg for the intellectual and moral welfare of the soldiers. In connection with the daily prayer-meeting, a soldiers' reading-room, library, and literary union have been established. The meetings of the latter are held in the Presbyterian church, large audiences attesting the interest of the exercises.

CHRISTIAN ASSOCIATIONS.

The "Christian Associations," organized in some of our regiments, have exerted a happy influence in keeping alive and active the piety of the members. That of the 72d Illinois Regiment is an example. The members entered into the following covenant:—

"We mutually covenant to do what we can to dissuade our fellow-soldiers from the prevailing sins of the camp, and by precept and example advocate the principles of the gospel, relying solely upon the grace of God to help us in so doing, and to enable us to be ever-faithful soldiers of the cross and of our country."

There are ten managers, one assigned to each company in the regiment, whose duty it is to superintend the religious interests of that company, inviting them to the prayer-meetings, circulating religious reading among them, and such other means as the circumstances require and allow.

Since the organization of the regiment, in camp, in town, in the field, and on the march, the regular Sunday and Wednesday evening prayer-meetings have been kept up, and Companies B and G have had regular evening worship at tattoo, — a few verses, a hymn, and a prayer. These services have been held when they have had a chaplain and when not, and are sustained with much interest and profit. Since the regiment has been without a chaplain the excellent assistant-surgeon, B. Dunham, Jr., has held regular Sunday-morning services in the hospital.

INTERESTING FIELD OF LABOR.

I could easily fill many sheets with facts and incidents gathered up from the various points visited, all establishing beyond question the need and value of the work which our Society and kindred societies are doing for the welfare of our patriot army. My convictions have been deepened that no field of benevolent effort is open to Christians, patriots, and philanthropists more inviting or more urgent in its claims than this. Great things have been done, and results most blessed have been secured; yet much remains to be done, and precious harvests may be gathered unto life eternal. The demand for our publications in the camps, forts, and hospitals, and on the transports and gunboats, is altogether beyond our ability to supply. Chaplains desire them as the most efficient instrumentality which they can employ for the good of their regiments, or for use in the hospitals. The men always receive them with grateful acknowledgments, and appreciate the benevolence which has thus provided for their intellectual and spiritual wants. In distributing among tens of thousands of our soldiers, under almost every variety of circumstances, I have never had a book, tract, or paper refused or ungraciously received. They are often sought with great eagerness, and read with avidity.

Said a soldier to me, yesterday, "I have read more since I entered the army than all my previous life. I have read my Testament through *fifteen* times, and with increasing interest every time." Another said that the reading of one of our little books, "Come to Jesus," had been the means of his salvation. It had led him to see his lost condition as a sinner, and to come to Jesus for forgiveness.

The Banner and the Tract Journal, in their regular monthly visits, are always welcome. The "Flag Paper," as the soldiers call the Banner, is received and read with special interest. In view of the great good which has been accomplished through this agency we have occasion to thank God and take courage.

G. F. S. SAVAGE.

FROM REV. C. F. MARTIN.

This brother who had been appointed as an associate with Mr. Savage, made a single trip to the army, where he was attacked with hemorrhage of the lungs, and soon after died. We have a single letter from him.

NASHVILLE, Nov. 24, 1863.

MY DEAR BROTHER :— Thus far on my visit to the Army of the Cumberland, I send back a few words of greeting to the friends of our work in the army. In passing through Louisville, and during a short stay there, I was most kindly entertained at the rooms of the Christian Commission. There are in Louisville twelve to sixteen hospitals, and some troops, and there were but two laborers of the Commission when I was there. It was my privilege to meet there Brother K. A. Burnell, Field Agent, just returned from Chattanooga. Through his exertions, a daily prayer-meeting was commenced on Tuesday, November 17, in the little upper room of the Commission. But eight were present, and of these at least four were from abroad, but the determination was expressed to continue and sustain the meeting in a more commodious place. But, so far as I could learn, there is but little active religion or loyalty among the churches of Louisville. Some of them scent "abolition" and "agitation" in daily prayer-meetings, and some, I am told, rather look upon them as "Yankee inventions." I saw there some warm-hearted and loyal Christians; but neither the churches nor the politicians of Kentucky have come to any thing more than a very indistinct vision of their duties to their country and their God.

On Tuesday eve it was my privilege to join in a service at the Exchange Barracks. The place was cold, uncomfortable, and noisy, but a little company gathered around on notice that we were to "have a meeting." From the open windows went out the chorus, as we joined in singing, "My country, 'tis of thee." Brother Burnell led in prayer, and made an address. There were near by some sons of Belial, card playing, who at first attempted to make some disturbance, but they soon became quiet, and the Lord was there. I made some remarks, and after the service was over we had

personal conversation with some of the men, and found among them some who were holding fast to Christ in the army.

In coming from Louisville, passes are indispensable, and just now it is somewhat difficult to obtain them. I was very kindly aided by one of the members of the U. S. Sanitary Commission, Mr. Robert F. Thorne, of Brooklyn, who is also deeply interested in the spiritual welfare of the army.

The journeying from Louisville to this place was without special incident. We passed Mumfordsville, Bowling Green, and I could very well understand how, when the south bank of Barren River was held by the rebels, in 1862, our general "flanked" instead of attacking this position. The south bank of the river is here a precipice of rock, and back is a range of high hills which completely command all the approaches. At every railroad bridge of any importance we found a guard of soldiers, and some fortifications, usually a stockade and rifle-pits, and occasionally an earthwork of some pretensions. It was a delightful autumn day, with the odor of the Indian summer, and I greatly enjoyed the ride, although my heart saddened as I beheld the evidences of the need of an infusion of new energy and thrift and a new Christianity into that region which seems suffering from paralysis, "intellectual and spiritual."

We reached Nashville in very good time, and again I found a kind welcome and a home at the rooms of the Christian Commission, meeting there friends of Christ,—among them, one, a some time pupil, now a minister of the gospel in the U. P. Church.

The first evening of my coming I attended the daily evening prayer-meeting of the Eighteenth Michigan Infantry. There were present not less than sixty men, and it was good to be there. The regiment has at present no chaplain, but there is a very interesting state of religious feeling among them. Two of the captains and the colonel are pious, and when official duties allow their attendance, are present and take part in the meetings. Last Friday night three requested prayers, and since that time two of this number, I believe, have hope in Christ. Last evening two others requested the prayers of Christians for their own conversion. Oh! it rejoiced my heart to hear those prayers and testimonies for Christ, and to join in the song of praise from those brave and noble hearts. A daily prayer-meeting is held at the Second Presbyterian church, commencing at 3½ P. M. At these meetings there are present from fifty to seventy-five, mostly soldiers, and the Lord is there. Souls are almost daily brought to Christ from among some of the soldiers stationed here, I think I may say *daily*. Friends of the soldier! Remember the Army of the Cumberland! Of the hospitals, and the work in them, I shall hope to write hereafter.

Yours, for Christ and our country,

CHARLES F. MARTIN.

FROM REV. J. W. CASS.

This brother reports many facts of interest respecting his labors in the Army of the Cumberland, from which we select the following:—

ARMY OF THE CUMBERLAND.

Agreeably to your commission, I visited the Army of the Cumberland, particularly that part of it lying around Murfreesboro'. The assortment of little books and papers I found to be just the thing.

Such a choice variety of little books is furnished by no other society, to that army at least. The almanacs were also much sought after. Every man who saw them wanted one. Havelock—Vicars—The Little Captain—Colonel Gardiner—were especially sought after. I was astonished, no less than pleased, to see the avidity with which all good religious reading-matter was seized and read. Men gathered around me in every regiment visited, sometimes in crowds, and I often heard expressions like this: "What has that man got?" Some one replied, "Religious reading." "This is what I want." And down they would come from the further streets of the camp, often on the run, to join the circle around me in saying, "Chaplain, please give me a paper;" and if, perchance, they saw those pretty books, they were sure to ask, "May I have a book, too?" There was no ridicule, no laughing at those eager men by any irreligious sect; for those you least expected were the first, oftentimes, to drop their cards and come for a paper.

BOOKS INSTEAD OF CARDS.

As I passed through one regiment, I came upon a squad of men, some playing cards and others looking on. Putting my head in the tent-door, I said, "Gentlemen, will you have a paper?" "No, I thank you," two or three replied. "Mine are religious papers," I said. "Well, then, I will have one. How much are they apiece?" "Yes, give me one." These were the replies, as the cards dropped from *every* hand. At another place, where a similar scene occurred, one man said, "Chaplain, I never play cards at home, but I have nothing to read and nothing to do very much of the time." I am fully persuaded that hundreds of men would not touch cards if they could get good books or papers to read. Many regiments and batteries which have no chaplains have had no religious reading for months.

COULD NOT READ.

One day I passed along and came to a sick man lying on his rude couch with nothing but a "shelter tent" to ward off the sun's hot rays. We talked a few moments, and then I told him how sorry I was that he could not read; for I would be glad to leave him some good books and papers. "Chaplain," said he, "*do* leave some. I can get some one to read them to me, and oh! it will make me feel so much better;" and, as I passed on, he said, "Thank you very much, sir." Many a time did my own eyes moisten, as I heard the heart-felt expressions of gratitude and saw the eagerness of men, irreligious at home, to get Christian reading.

"LOOKS NATURAL."

Nothing was more gladly received than the Sunday-school paper, "The Child at Home." "That is the same paper my little girl takes." "That makes me think of home." "Don't that look natural?" "Oh, see here! this man has got Sunday-school papers. Won't you give me one of those, sir?" Such were the expressions I heard again and again.

In one case I had nothing left but a few tracts entitled, "The Swearer's Prayer." Many were still unsupplied. I said, "Here are a few tracts on swearing. I hope none of you swear; but if you do not, give them to some one who does." One bright, boyish-looking soldier said, "Chaplain, please give me one. I swear sometimes." Another says, "Chaplain, I never swore at home; but when I came here, and went to driving *six mules*, I couldn't help swearing." No doubt that these mule-drivers do have great provocation, and are tempted more than most others to this sin. One man, who was cleaning his gun, a splendid Henry rifle, took one of my papers, and, putting down his pet gun, seated himself on a stool, and as soon as he cast his eyes over the page, said, "This is just what I want — got any other kind, too?" But I need not tell you more. It was much the same way every where. It seemed as though such work would be always pleasant. *Oh that Christians and philanthropists at home knew the soldier's need of just such reading, and his great joy in receiving it!* Surely, if they did, deeply feeling as they do for the soldier's welfare, money would flow into your treasury in abundant and continual streams.

THE CHAPLAINS.

One word as to chaplains. They are, as a class, a hard-working, self-denying body of men. In some cases, our chaplain tries to supply a whole brigade. About one regiment in every three or four has a chaplain. So far as my observation extended in the army I visited, nineteen-twentieths of the chaplains are efficient; just as at home, — some much more than others. One of them made a remark in their regular weekly meeting which struck me forcibly. Said he, "There is copperheadism in the churches at the North, or they would, many more of them, allow their pastors to become chaplains." Is there not much truth in his remark? I am impressed with the conviction that our armies need nothing at present more than a large number of good chaplains, — not those who can't find places at home, but those who at home are good pastors. No one can realize the discouragements which surround and embarrass these men. They need and deserve our prayers, our sympathy, and our help.

I might speak incidentally of the Sanitary Commission, — but it is needless. Their works praise them every where. I have nothing but unqualified commendation to give them, and admiration for the system, and the quiet, unostentatious method which marks the Commission and its agents.

I feel that I owe you and your noble Society many thanks for the opportunities afforded me, and trust the seed sown may yield abundant fruit.

Yours truly,

J. W. CASS.

ARMY OF THE MISSISSIPPI.

Rev. G. W. Wainwright labored with great fidelity, several weeks, in the Army of the Mississippi, until compelled by severe illness to return home. He visited the regiments and hospitals at Memphis, La Grange, Corinth, &c.; holding meetings, preaching, conversing with the men, and furnishing them with books, tracts, and papers. Of his distributions in the hospitals, he says:—

The men would be singing, at one end of the ward, the songs in the Banners, while I was at the other. Hearty and real were the “thank yous,” and other expressions of gladness. “How homelike!” “How neat!” “What beauties!” they would often exclaim, as I put into their hands the soldiers’ little books. I became interested as I never expected to be.

I enjoyed very much the distribution of reading to the soldiers on the transports. Among those thus supplied were twelve regiments of Eastern men, mostly Massachusetts and Maine; some from Gen. Grant’s army returning to Burnside’s, and some from Gen. Banks’s, whose term of service had expired.

No one, who has not witnessed it, can imagine the eagerness with which those Eastern soldiers received the Banners, Journals, &c., saying, as they did so, “They come from old Massachusetts.”

In distributing in regiments from Ohio, Michigan, Indiana, Illinois, Wisconsin, Iowa, Missouri, and Kansas, he was every where received most cordially,—one regiment offering to pay his salary themselves if he would remain with them as their chaplain. Interesting incidents are given.

One young man, a private in the 63d Ohio, showed me his Testament, worn with use, and black with sweat. He said it was the *third* he had worn out in the service. He frankly told me that he did not profess to be a Christian. Before he entered the service, it was his mother’s rule to have him read one chapter each day. When he enlisted he resolved not to drink, nor swear, and to read *two* chapters a day. He had been in the service two years and two months, and God had helped him to keep his resolves, and he believed he would for the remaining ten months of his service. I never failed to reach the hearts of soldiers by speaking to them of mother, wife, or sister.

On my way to a cavalry regiment that was doing picket duty on the outskirts of our lines, I met the captain of one of the companies. He advised me not to go to his men; said that they were such hard cases that they would “brick” me out of their tents. They had not heard a sermon or seen a religious paper since they entered the service. I found many of them playing cards; but they abandoned their cards to seize the Banner and Tract Journal, and listened attentively as I spoke to them of home, of the old flag, and of Jesus. I preached to them at five o’clock, by request, and no one molested me. Men that looked to be akin to demons always treated me with respect. Those same men afterwards begged for more papers and books. They especially desired the little flexible-covered books.

CORRESPONDENCE OF CHAPLAINS.

In addition to the reports already given from our own officers and agents employed in the army service, we have received many interesting letters from chaplains and others in relation to the usefulness of religious reading among our troops. We subjoin the following extracts:—

FROM CAMP STONEMAN, D. C.

There are here about fifteen of us, who meet four times a week for prayer and singing hymns, and we are gaining every week in our numbers. We should be very thankful to receive some hymn-books and papers. I have nearly fourteen subscribers for the Banner,—every thing is thankfully received by us. I have been in the army twenty-nine months, have been engaged in nine battles, and have had seven bullets in my arms and legs, and I am willing to sacrifice my life for my country. Please remember me in your prayers.

S. G. S., *2d Veteran Cavalry Corps.*

FROM THE U. S. A. GENERAL HOSPITAL, ANNAPOLIS.

Your package of Tract Journals, Annual Reports, &c., with Army Chaplain, &c., is received, and for them please accept my thanks. They were most timely and welcome. *If the benevolent only knew* how many hearts are made glad; how many noble purposes are formed for the future, and how many pleasant hours are passed in reading these little papers, you would be furnished with means to put a copy into the hands of every soldier in the Union army. If you wish to keep the soldier from demoralization, you must keep him occupied. If you wish to make him strong in morals, you must give him good, nourishing moral food. God bless you in your work, and aid us to be faithful while the day lasts. Yours in Christ,

H. C. HENRIES, *Hospital Chaplain, U. S. A.*

FROM THE 2D NEW JERSEY VOLS.

I lately inclosed to you \$5,—a voluntary contribution from a sergeant in my regiment. With his approval, I sent it as a partial acknowledgment for the beautiful, opportune, and most welcome publications of the Tract Society, so often received through your hands. Could Christians at the North realize the eagerness with which such publications are received in our camps, the evil language and occupations which they displace and prevent, the good, comfortable feelings, hopes, thoughts, and conversations which they inspire, you would not find it difficult to feed the machinery which grinds out food at once so wholesome and in such demand. Wishing you all grace and success in your great work, I am your sympathizing fellow-servant,

ROBT. R. PROUDFIT, *Chaplain 2d N. J. V.*

P. S. Our church has voted to take up a monthly collection for your Society.

FROM THE 81ST PENN. VOLS.

Having just distributed a large package of the *Banner* through my own regiment, and having one hundred copies surplus, I went over to the 26th Mich. Vols. in our brigade, and (their chaplain being absent) had no sooner begun to give them out than they beset me in front, flanked me right and left, and cut off all retreat. Finding myself perfectly besieged, I surrendered conditionally, they promising to read my papers and then distribute them to others. The conditions were accepted by the thrusting forth of strong arms and brawny hands with loud calls, "Give me one!" "And me!" "And me!" "And me!" "Thank you!" "One this way!" "Here I am!" "Good!" says a great stout fellow, "that's what we want,—something to read." "What paper is it?" calls out another. "The paper that tells soldiers how to live and how to die," I replied. "That's what I want." I gave him one. Holding it up, he called to his comrade, "Halloo, Joe! here's the paper the ladies used to give us in New York, last summer. I always liked it!" and many other expressions of interest that would have made the hearts of the contributors to the little *Banner* bound with delight. My stock being exhausted, I returned to my tent joyful in the work I had performed.

In my own regiment there is no paper so popular as the *Banner*; others are thoughtfully read, but the *Banner* seems to be the favorite. Long may it live, and extend its circulation, and in the last day many a soldier will rise up and call it blessed.

S. WILSON, *Chaplain 81st Penn. Vols.*

FROM THE 6TH MICHIGAN VOLS., NEW ORLEANS.

The glorious results of such labor as that in which you and others are engaged, can never be fully known until our eyes open upon the scenes of another life. May the Lord give great success in all such labor, and incline the people to an increased liberality.

Since we have been in this department there has been absolutely no supply of reading of any kind to be obtained, and we have suffered greatly for the want of it. A small amount has reached us from the North, for which we have been and are still very grateful. But how inadequate to our wants! Let me thank *you* and the *Society* you represent, for your kind donations, which came to us like "cold water to a thirsty soul."

FROM THE 7TH ILLINOIS CAVALRY.

The Chaplain of the 7th Illinois Cavalry writes:—

I have exhausted all my reading-matter, and the soldiers are asking for something more to read. I receive regularly the "*Banner*" you send me. You and the friends of the soldiers would be highly gratified to see with what gratitude these little monthlies are received, and the avidity with which they are read. Not long since I received a package just at tattoo. I hurried around to distribute them. Before I could get round, some had retired for the night. *They were so eager to read that a number of them got up and lit their candles to read. From the lips of many came the hearty "Thank you."

In our hospital the convalescents are very glad to get something to read. There has been much sickness and several deaths recently in our regiment. Some have died very happy. Their faith has enabled them to triumph over all fear of death. We have had some precious and heavenly seasons in the hospitals, in religious conversation with the sick. The other day I asked one of our sick if he did not feel that he wanted a resting-place for his body and soul. He replied, "Chaplain, that is what my heart craves."

Our prayer-meetings and our Sabbath services are deeply interesting. I send inclosed three dollars, which a brother handed to me to procure religious and moral reading, which was obtained as follows: some of his mess are, like too many of our soldiers, addicted to profanity. They agreed to pay over to him fifty cents for every oath he should hear them utter. He obtained the amount inclosed, which was to be devoted to the above-named object. I want you to add as much more to it as you can, in books, tracts, and papers. Do stir up the friends at home to do in this way all they can for the spiritual welfare of these brave men who are fighting for the salvation of our government, and the liberation of the down-trodden slave.

FROM THE 47TH ILLINOIS VOLS.

In the last letter, says Mr. Savage, which I received from Chaplain Doane, of the 47th Illinois Regiment, before his death, falling a sacrifice to his indefatigable and most successful labors for our brave soldiers, first in the army of the Cumberland, and afterwards in Grant's army, he says, "I am most grateful to you, Brother Savage, for your frequent and generous donations of publications for our noble soldiers. You have never refused me. But my supply is now nearly exhausted, and the men are not half supplied. It does seem hard to deny these soldiers in the hospitals and in the camps the poor boon of even a paper or tract with which to relieve the tedium of camp life. But I see no help for it unless the friends at home will open their hearts and their purses more widely. Do give me another lift, good and hearty as possible. It is not for myself or a church able to pay that I plead. It is for my brave countrymen who have periled and are periling their lives in the glorious cause of freedom and right. When I speak for these, I feel that I have a right to *insist* that what can be done *shall* be done on their behalf. The churches should feel, it seems to me, that they are *obligated* to help you now, because it is to furnish their brothers and sons in the army with suitable reading. Every sacrifice should be cheerfully made and borne, because it is for these suffering men. They have left their homes, expecting to be gratefully remembered, and it does not seem to them that they can now be cast off with no adequate consideration. They feel that their friends might and will go down to the very bottom of their pockets and their hearts for them. And so much the more, as cold jets are thrown over them by political hucksters at the East and West, do they expect that warm currents of sympathy will be interjected by loyal Christian friends."

AFFECTING IMPORTUNITIES.

"Chaplain," said a poor fellow who could not raise his head from his pil-

low, "where are you from?" "From Chicago." "I knew you were, as soon as I saw those books and papers. They make me think of home. Oh, I am so glad you came." "Yes," I replied, "we remember our brave boys, and we pray for them every day. Do you pray for yourself?" "Yes, I do. But I want help, and I have nobody to help me, and no books to guide me to the Saviour. I lost my knapsack, Testament, and every thing in the last battle, and since I came here I have not seen a chaplain, nor a tract, nor a Testament, nor any thing. Oh, I am so glad to see you!" Oh, that the words of this poor dying young man might ring in the ears of every Christian in Chicago, in Illinois, in every State loyal to our country and its flag! Let them see men's hearts leap into their mouths, in expressions and tears of gratitude for the smallest boon that tells them of home, and at the same time points heavenward, and they *could* not withhold some portion of their indebtedness to these dear dying men.

As to reading, we want every thing which is not actually demoralizing in its tendency, and which would be safe and suitable for men at home. We need tracts, and especially the small books. One Sunday I gave the little book, "How to become a Christian," the only one I had, to a poor fellow, who said, "I do want to be a Christian. Oh, do pray for me." And the man in the next bunk said, and with an expression such as none but an anxious man ever wears, "Parson! God bless you; can't you give me just such a book?" And then, because I had none left to give him, he buried his face in his pillow and wept. Poor, sick soldier! brave man! yet simple as a child, begging, and yet being denied so small a favor. You will believe I came home thankful to God for what I had been able to do, and yet sick at heart that I could not do more.

FROM THE 72D ILLINOIS VOLUNTEERS.

NEAR VICKSBURG, Miss., June 21, 1863.

"That's the paper for me!" I hear all about camp, when I am so fortunate as to get a few of the "flag papers" to distribute. You are interesting these hardy, victorious Western boys very much when introduced here, and we shall soon, through the U. S. Commission, make large requisitions for your very readable columns.

The army of the Lord is increasing here. I might mention many interesting cases of conversion in my own regiment, which have resulted from personal effort, public and private; but I wish to mention a case more interesting (and this is what I write the letter for mostly), because there was so little direct human instrumentality.

As I was preaching this morning, attempting to give some of the practical workings of faith, I observed evidence of especial interest in the face of one of the soldiers.

As soon as opportunity presented itself, I accosted him, "Corporal, do you know, experimentally, what faith in Christ is?" "I believe I do," said he, slowly but firmly. "I didn't when I first came into the army though, for I could swear as hard as any of them." "Did you have conversation with any

Christian, or did some sermon or prayer-meeting awaken your interest?" "No." "How was it?—tell me all about it." "Well, I got to thinking; I saw I was growing meaner and meaner, swearing worse and worse, and others about me the same; and I stopped right off, — got disgusted and sick of such wickedness; and for a long time I had been thinking I ought to do better, so the change was easy and sudden. Well, every body in the company noticed it, and after two or three weeks one of the praying men spoke to me about it, and we went off together and prayed; and I think," said he, — his eyes moistening with grateful tears, — "I think the Lord forgave my sins; and I didn't have any body to help me but the Saviour; and now," said he, laying his hand upon my shoulder, "I love to hear you preach." This last remark had reference to an opposite feeling when in my parish North.

This young man was a stranger to me, not belonging to my regiment, but I became greatly interested in his account of the great change he had experienced.

I might write more, but you can not publish long letters. Let the good friends at home continue to furnish "full rations" to our armies, not forgetting us in the West, through liberal contributions for securing to us such publications as the Christian Banner.

Respectfully,

HENRY E. BARNES, *Chaplain 72d Ill. Vols.*

FROM THE 106TH ILLINOIS VOLUNTEERS.

The Chaplain of the 106th Illinois Regiment writes from Jackson, Tennessee: —

Permit me, on behalf of the 106th Regiment, to tender to you our sincere thanks for the large package of soldiers' books, tracts, and papers you donated to us. The "Banner" is a great favorite of the boys. The "Tract Journal" is also highly prized. My only regret is that we can not get a full supply at every issue of them. The 600 copies of your Banner and Journal went off as fast as I could hand them to the soldiers.

The books and tracts I kept until our arrival at this place. Here I found four hospitals which were destitute of any reading-matter. I distributed among the numerous patients all the publications I had left. The sick and the wounded received your little books and tracts often with tears of gratitude, and often complained that no reading had been furnished them. They suffer for want of it. I felt that I must appeal to you for more help. And I am certain that if the benevolent in the loyal States could only see the need as we see it here, and know the good accomplished by these instrumentalities, they would not withhold the means for a *full* supply. I am willing to do the work of distribution, not only in my own regiment, but in the hospitals and elsewhere, as I am able. If you will furnish me the supplies they shall be faithfully used.

We are especially pleased with the character of your publications.

FROM AN ILLINOIS PASTOR.

Sunday last was very stormy and disagreeable. We had no service in the

evening on account of the rain and mud. After tea I took a handful of your soldiers' tracts and sat down to read them. One of the first was entitled "A Rainy Day in Camp," and contained several good points, all the more interesting for being in rhyme. As soon as I had read it, I thought how appropriate to this rainy Sunday, and then what a capital idea it would be to go down to the "quarters," and read it to the boys, this evening; and so I did. A considerable part of two or three companies were present. The tract was heard with great interest, and afforded me a good opportunity for a few remarks, and then prayer was offered. You may believe all the copies of that tract which I had with me were in immediate demand, and, when those gave out, others were gladly received. I wish I had time for more of this soldier-work.

May the Master greatly bless your efforts for the good of our brave boys.

FROM THE 23D WISCONSIN VOLS.

The Chaplain of the 23d Wisconsin Regiment writes:—

I have received and distributed the publications you furnished me. They are admirably adapted to do good among the soldiers. The longer I am in the army, the more I appreciate your labors in supplying reading-matter for the soldiers. I know from observations I have been able to make that men in the army will read religious publications which they would not at home. There are various reasons for this. 1. They have no pressing worldly cares that demand their attention. 2. They are cut off to a great extent from the daily news, and they become hungry for something to read. 3. More than all, the Holy Spirit is in camp. I see evidence of this daily. Men come to my tent anxiously inquiring what they shall do to be saved. Six or eight have joined our regimental church who had never before belonged to any church. If the chaplain has the right spirit, and our Christian friends at home fill our hands with good, religious reading, there is absolutely no reason why our volunteers, as a whole, should not return to their homes better men than when they left.

The church should be hopeful. These publications are doing much good, *and more than any thing else they assist the chaplains in their work.* To supply the reading needed for so large an army, is a great work. It requires large contributions. But it pays. Heaven will demonstrate this in the souls saved.

FROM VICKSBURG.

Rev. Jeremiah Porter, writing from Vicksburg, sends the proceeds of a voluntary contribution taken up among the soldiers, and adds:—

I have every possible facility for distributing my healing leaves, not every month merely, but every day, and the patients are very grateful for them. I have three weekly prayer-meetings, weekly preaching Sabbath afternoons in the hospital, besides preaching in the town. We had two communion services in the Presbyterian church the first Sabbath of September.

They were seasons of much spiritual comfort both to the white and the black communicants. My recent visit to the camps on Black River was a charming one. Though profane swearing, that most apparent, if not most appalling, sin of our army, was so prevalent, that as I met the long provision trains going to or coming from Vicksburg and heard the terrible imprecations upon the patient mules, I was thankful that my noble horse did not understand English so as to be troubled, as I was, because of swearing, for which the land mourneth; yet I found much to encourage my soul in God.

A WORK OF GRACE.

I never heard more earnest and importunate prayer than that offered by chaplains and soldiers in that Black River forest sanctuary, and there were, daily, cases of clear, decided conversion. The revival is still progressing with power, and the young converts are holding on their way rejoicing. It seemed to me, while there, that this was a peculiarly favorable time for a protracted, or camp meeting. There was leisure, — they were already encamped, the grove was cool and grand. God was there. Christ's promise, "Lo I am with you alway," could never be more confidently claimed. We knew that at the daily meetings at home we were earnestly remembered, as well as in the closets of hundreds of thousands. Could we not expect in answer to many prayers united with ours, that the Holy Spirit would wash and regenerate? "How much more will your heavenly Father," &c.

After reading to a patient colored boy, whose arm has been amputated, about Christ on the cross, he said in reply to my question, "Do you love the Saviour?" with a sweet smile, "Yes, I do with all my heart." He is striving hard to learn to read.

I want all the publications you can send, — the Banner, Journal, tracts, and books. Can you send me more of the "Rainy Day in Camp," and other like precious things? They are invaluable, and always most eagerly and gratefully received by the soldiers, in camp, on the transports, and in the hospitals. I have supplied numerous regiments from the boxes you have sent me.

FORT PICKERING.

In another letter from Fort Pickering, he says: —

Your precious box of books has afforded me intense pleasure as I have given them to our officers in command, or to the soldiers. They may be said without profanation of the sacred language, I think, to have "distilled as the dew, and dropped as the rain on the mown grass."

Yesterday, after distributing a basket of tracts, books, and papers to a crowd gathered about the Medical Examiner's office, and reading to the soldiers, in Tivoli Hall, the "Rainy Day in Camp;" visiting many of the sick in the hospital tents; marrying a couple at noon; praying in the wards of the poor hospital, and reading in each, with personal conversation, preaching in Tivoli Hall to a quiet, solemn audience of soldiers, — I was sent for after dark to visit a soldier in a tent who was anxious about his soul. He was

very earnest in prayer, while I prayed, sometimes pleading for mercy, sometimes blessing the precious Saviour. He is resolved to live henceforth for eternity, and I trust is not far from the kingdom. One man awoke from sound sleep while I was praying in the ward yesterday, and said to me as I spoke to him of his hope in Christ, "Yes, I thought as I waked, and heard the voice of prayer, that I should at length awake to hear the songs of praise in heaven." Yet the great multitudes are living without God in the world, and will die without hope unless saved in answer to the importunate prayers and earnest efforts of God's people.

FROM THE 1ST TENNESSEE HEAVY ARTILLERY.

Rev. Mr. Ensign, in writing for a grant of publications, says, "The colonel of the First Tennessee Heavy Artillery (colored) called this morning to inquire if we could supply his regiment, now 900 strong, to be 1200 or 1300 when complete, with the "Picture Lesson-Book," such as you sent me. My supply is about exhausted, and if this regiment is furnished, it must be by your Society, or the New York or the Presbyterian Board. We have a constant demand for the Picture Lessons, and have, up to this time, been able to meet it. I suppose that, since my return from Chicago, I have distributed about 2000 copies of them. I find men in almost every regiment are giving some attention to the instruction of the freedmen. I have lately set on foot a new project; *i. e.*, to supply every gun-boat with a library; and already there is a call from that quarter for books for contrabands. The sailors, too, are becoming missionaries, though many of them are so wicked. Can you send me two or three thousand more of the "Lesson Books?" We also need a much larger supply of the Banners, Journals, and soldiers' books.

"The work is going on gloriously. Our daily prayer-meetings are well attended; backsliders are being reclaimed. Two came in yesterday, and gave in their testimony as having been such; but they had been led to *stop and think*, and now were trying to live for Christ. Another tells me that there are several in his company who have returned to their first love. Another says that profanity has entirely disappeared in his mess since the introduction of religious reading.

"At the Soldiers' Home, yesterday morning, as is my custom, about ten minutes before breakfast I called the men together for family worship. There were about one hundred present, and it was with some difficulty that I could get them all to come in. We collected at length in the reading-room, and Chaplain Lovejoy, of the Seventh Kansas Cavalry, read a portion of Scripture, and we all knelt in prayer. The chaplain had proceeded but a few sentences in his prayer, when I heard sobs all over the room. When we arose from our knees, there were many eyes filled with tears. The men had been below for six months, and I presume had seldom heard the voice of prayer; and here, at a Soldiers' Home, they found an altar to the living God. Why should they not weep? It was manly in them to drop a tear on that altar. It spoke of better days, and brighter scenes around distant hearth-stones, where loved ones used to bow and worship with them."

FROM THE CONVALESCENT CAMP, MEMPHIS.

As I was left alone to-day in my tent, my comrades being absent on duty, I was very lonely, and knew not what to do. While I was thinking, a gentleman raised the door of my tent and gave me a "Banner." I sat down and commenced reading it for fun. But the words made me sad at heart. When my comrades came in, they asked me what was the matter. Said I, "Nothing." That night I went off into the timber to pray, and when I was there I felt much better. As I arose from my knees, I commenced singing, "Am I a soldier of the cross?" &c.; and, to my great astonishment, I heard another near me singing it also. I advanced, and found it one of my tent-mates. We joined in singing praise to God and the Lamb. From that time we have spent many hours of happiness together, talking of the blessed Redeemer.

But, alas! my friend has now gone to be with Him in heaven, and left me here alone. In his last hour he said, "George, hold fast to your religion, and be prepared to meet me in the land to which I am going." He bade me adieu, and was gone. I can say that I am trying to live a Christian.

A Soldier of the 8th Iowa.

FROM ST. JAMES' HOSPITAL, NEW ORLEANS.

Nearly all of the Banners have been already sent north by mail, to the children or parents of the soldiers among whom I distributed them. The Banner is a great favorite with the soldiers. They generally read it themselves, and then send it home to be read by their friends. Last Sunday I preached to 170 men at one service, and 70 at another. I always distribute reading after service to all who attend, besides giving out to the sick on beds; and, as I have 800 soldiers to provide for, you can see how acceptable those Banners and Journals must have been.

C. B. T., Chaplain.

UNITED STATES NAVY.

During the past year an arrangement has been effected by which the vessels in the regular navy may be supplied monthly with reading-matter. This distribution is made from the Brooklyn Navy Yard, New York. A gentleman who has long been, and still is in the service of the American Seamen's Friend Society, and who has facilities for performing this work with great regularity, promptness, and success, is engaged to put some of our publications monthly on every naval vessel he can visit, and to send them to such as he can not personally reach, however remote they may be from his more immediate scene of labor. Two hundred and eighty-five steamers, ships, transports, and other vessels have been thus visited and supplied to a greater or less extent during the last few months. Over six hundred thousand pages were distributed among them. The Navy Department has granted every aid to

this work, and permits the transmission to blockading vessels and others, with which it is in constant communication, of the material we furnish. This plan of distribution, so cheap and prompt in its operation, is becoming more and more efficient each month, and we hope the time is not far distant when *all* our noble sailors in government ships will have occasion to welcome the monthly circulation of a printed gospel among them.

The blockading service, while it has at times its excitements, is one that affords also a great amount of leisure. That leisure will be employed in pursuits that tend to demoralize and ruin the soul, unless it can be occupied by employment that will enlist the mind and engage, purify, and elevate the heart. If properly cared for, and brought under the influence of the truth, — if he is made to feel that Christian benevolence looks after him, and Christian love bears him in its arms and presses him to its heart, — the sailor is characteristically disposed to appreciate and respond to efforts made for his intellectual and moral benefit.

SEAMEN AND FISHERMEN.

The distribution among seamen has been nearly a million and a half of pages of reading-matter; double the amount that was reported last year. Our marine would have been the recipient of larger grants still, had it not been for the suspension, in some places, of organized agencies that were in successful operation before the war. At Boston, New Bedford, Gloucester, Marblehead, and other places in Massachusetts, we have found a warm reception given to the reading-matter we have sent to those localities; and the same is true at Providence, Bangor, New York, Albany, Troy, &c. It is hoped and expected that when the public mind is somewhat diverted from the absorbing struggles that now employ its chief thoughts, this rich and most productive field will be cultivated with increased zeal and success. Now, energies that formerly were devoted to the sailor, are expended in the direction of the war. It is a peculiarity of our natures to feel the most of sympathy, and expend the most of effort at those points where the exigences are most pressing. We are unwilling to believe that the sailor has fewer friends than formerly; but his position has been less conspicuous than that of those who are struggling amid the din and strife of battle.

THE FREEDMEN.

In the progress of the war, large numbers of the former slaves of the South have become free. Hundreds of thousands of them are now in or with our armies, collected in encampments, or living in southern cities and towns in our possession. Provision is made for some of their physical wants by the Government. Their social, educational, and religious needs, however, have to be provided for by voluntary effort, by the charities of those who feel that their elevation is most important. They are to be fitted for the true and proper enjoyment of that freedom of which they have so recently become possessed. This is a work which the Providence of God has thrown upon the people of the present day. It is indispensable that it be done, and that it be done at once. The feeling on the part of all true patriots and Christians is, that as fast as the freedmen come within our lines agencies should be set at work for their improvement. Already earnest and efficient efforts are being made in this direction.

Consequently the work among the freedmen has assumed vastly increased proportions. In our last report reference was made to the distribution of the Picture Lesson Book, in considerably large numbers among these people. The work of organizing them in encampments, and of establishing schools among them, has been industriously carried on during the past year, and has caused large draughts to be made upon our resources. Although *we* have no agents at work among them, other societies have, and our energies are taxed to their utmost in supplying those agencies with the material they need. In the education of the colored people, books and papers are needed, as in the case of the whites. While other benevolent organizations supply the *laborers*, it is a fitting and appropriate division of the service, that we place in their hands the implements to be employed in their work. This we deem our legitimate part in carrying on this enterprise.

Since the 1st of January last, the Society has been sending the "Freedman" in large numbers to the South; and its reception is every where hailed with the liveliest joy. Fifty thousand copies per month are now issued, and with the progress of the work of freedom the number demanded will be greatly increased. Indeed, the distribution even now can be augmented at will, as there are hundreds of thousands of these people who would be glad to obtain them. Among the colored soldiers they are regularly distributed, and very many of these soldiers are learning to read.

The character and interest of this work will appear from the following reports of it at the various points named :—

AT WASHINGTON.

Mr. Alvord writes from the Capital :—

We had a meeting of the teachers of all the colored evening schools in the city, yesterday, at the Soldiers' Free Library. This is a voluntary effort of a band of excellent young men, most of whom are employed in the government departments, and is an effort worthy of all encouragement. They report 9 schools, and 25 teachers, and from 1,000 to 1,200 pupils, the majority of whom are from 15 to 25 years of age, most of them having been slaves. Very few could read at first. They meet two or three evenings in a week, and are now making rapid improvement.

There are in this District from 10,000 to 12,000 of such youth and children who are at present wholly destitute of instruction, beside the very large number above that age in a similar condition.

Next Sabbath we shall begin what we intend shall be a large central missionary Sabbath school for this population, in which all these evening teachers are pledged to labor. At the opening we expect a crowd, and to have some of our good Senators with us to give the thing a start. These teachers crowded around me, yesterday, begging for papers and elementary books.

Dr. Marks reports as follows :—

I am glad to tell you that the Freedman is very popular and useful. From every camp and school we hear of its being received with the utmost delight, and carried for days and weeks about the person as a sacred thing. There are, in Alexandria, Georgetown, and Washington many schools for the colored persons ; and all, old and young, manifest the deepest desire to learn to read. Were you to enter any of the encampments or barracks of this people, you would see nearly all bending over the spelling-book or First Reader, and the little child teaching his aged grandfather or grandmother the alphabet. When in from work at noon, all seize their books or papers, and from a hundred tents will come out the hum and buzz of a school.

In the camps of the colored regiments is seen the same desire to learn. In these the officers make provision for the appointment of a teacher, and the orderly-sergeants of each company are commanded to send to the schools, every morning, all who can be spared from duty.

In the schools in Washington are engaged some of the most excellent teachers—men, who, employed here in some of the departments, devote their nights to the work of instructing the colored people ; and all ages come to these schools and are placed in classes, and their progress is encouraging, and, in some cases, remarkable.

In all these schools the teachers look to us for books, maps, pictures, and cards,—and every thing to stimulate and encourage. Many thousands of primers and first lesson-books could be most profitably given to these scholars. They need Testaments and Bibles. We recently found, in a box of

old books which came to us through the Sanitary Commission, about thirty Bibles. These we gave to the Rev. Mr. Alexander's church (colored), in Georgetown. Here we found assembled two hundred persons, who have been recently slaves near Fredericksburg, and a part of the gatherings of our army. Eight or ten of the scholars were learning to read out of the fragment of a book, and no one can estimate the benefit conferred by these Bibles.

To no class of people is the gift of a book or paper so precious; for this is the sign of a new day, and if unable to read, the printed words are put away with the greatest care, and some one is sought who can explain the mystery.

There was found in the month of March, in the neighborhood of Washington, a community of about fifteen families. They were all slaves whom *the time* had emancipated. They assembled on evenings during the week, sung hymns, and taught each other to read from the Freedman. These papers were borne to their cabins by a most benevolent lady, who in her visits to the forts passed by the homes of these people. One of the great inducements to learn to read was the fact that the paper was published, and there were things in it expressly for them.

I addressed, a short time since, the Third District Regiment of Colored Troops. They had been for some months in camp near Washington, organizing and training for the field. They were drawn up around their flag, and under its folds I stood when addressing them. There was the most hearty and earnest response of gratitude when I appealed to them to pray to God for their people, and never to forsake the flag, for there was never such an hour in the history of any people when such an opportunity was afforded to wipe out for ever the shame of the past. I likewise told them we had great hopes of them; they had shown themselves brave, humane, and patriotic. They had many friends in the land, who were doing all they could to aid and elevate them. As a sign of this, there was the Freedman and the schools of the camp. The moment I ceased speaking the whole multitude shouted, "We will never forsake the flag," "We will never dishonor our race." And, with the Freedman folded in their girdles, they marched out of their camp to join the great army under Grant.

The Freedman is most eagerly sought by all the schools, and exerts an influence which in time we can never measure.

AT ARLINGTON HEIGHTS.

The government village here contains some three thousand colored people, who are provided with homes, employment, &c., under the immediate supervision of the Government. Rev. Mr. Child, one of the Secretaries of this Society, writes thus of a brief visit to this place:—

I attended a religious meeting at "Freedman's Village," on Sabbath last. After the service, Brother Shute and myself distributed about one hundred

and fifty of the Freedman among the colored people. Old and young alike wanted to obtain them, and their eyes glistened with pleasure as they received the paper. Men sixty years of age, finding that the little sheet was for them, held out their hands for a copy. On asking them if they could read, the reply would be, "No, sir." But if asked if they *wanted* to learn, their answer would be most strongly given in the affirmative. Children of different sizes and ages would block up our way, and extend their hands for a copy. And when this work of distribution was over, and our supply was exhausted, the recipients would retire to their humble homes. It was deeply interesting, afterwards, as we walked along by their dwellings, to hear them, children and adults, repeating the letters or spelling out the words. We abruptly entered two or three of these houses, and it would have done your heart good to see the circle busily employed in learning to read. In one house, there were assembled a dozen or more, all engaged over the paper. It is unmistakably evident, that the idea of liberty which has entered their minds, and the new incentives to efforts for the improvement of their mental and social condition which they now feel, will stimulate them to exertion as never before was the case. The new and comfortable homes provided for them by the Government, so greatly in contrast with what they have been accustomed to, will tend to awaken a desire for other improvements, and the result must be most favorable to their mental and moral elevation.

AT FALLS CHURCH.

I have heretofore spoken, writes Dr. Marks, of the manifest improvement of many of the refugees from slavery, and that all this people require is the opportunity to develop the manhood that is in them.

We had supplied a community of this people at Falls Church with books and papers. Many were thankful to us for these, and wished much that we should visit them on the Sabbath. We went thither on a Sabbath morning, in April, and met their school. The distance is about eight miles from Washington.

At this place are many signs remaining of the former prosperity and comfort. The churches remain unburnt. Some of the farms retain their fences. The gardens bloom with roses and flowers. The country generally is abandoned and desolate; but *here* is still the sound of the millstone and the cry of the ploughman. In this neighborhood is one of the government encampments, or farms, for the freedmen; of these it is not my purpose to speak, for they are treated as apprentices, and there is but little hope of improvement.

But on the abandoned estates in this region are about one hundred colored families, who, a few months since, were slaves. I met many of these in their school, which is taught, or superintended, by Mr. Reed, of Falls Church.

Miss Reed, a young lady of nineteen years of age, goes from house to house, or rather from cabin to cabin, teaching these families during the week; her circuit of labor is about eight miles. She reaches, on foot, each family twice or three times a week. They have no house in all the neighborhood which can be used for a school.

On the Sabbath they assemble in a private house, where, in a large room and under the shadow of trees at the door, the classes are taught.

I found assembled more than one hundred persons, — fathers, mothers, little children, and grandparents. Side by side they sat on the rude benches, one holding a book, on which two or more looked. All were clean; some better dressed than any white man in the assembly. All were engaged in study. Some were reading the New Testament; others were forming, on slates, strokes and letters. Some were writing, others spelling the simple elements. Every face was grave, earnest, and hopeful.

The teacher, Mr. Reed, called up those who were able to read in the New Testament. Of this class there were twenty. They read well and intelligently, — not one of them, six months ago, could more than spell. In the mean time they had been servants in families, daily occupied with toils and cares, yet had found time to learn to read the Word of God.

After the school had closed I preached to the people, and in all the experience of my ministry I never saw such a congregation. The women and children were seated on benches and stools. The men stood leaning against the sides of the house and trees in the yard. All were fixed in attention, and most reverent; even little children never moved. They all drank in the Word. As I repeated the promises, the heads of many bowed in assent, and the lips murmured, "Yes, blessed massa, them words are honey." "Yes, dear Lord, help poor sinner to believe." "Glory be to God." Such expressions greatly encouraged and animated the speaker. In some parts of the sermon many tears were shed.

I found, at the conclusion of the sermon, that there were present several persons who were childless, because all were sold from them into the South. Several husbands and fathers were present who, for many months, had not heard one word of their families, and this gave a sublime depth and intensity to their prayer, "that the blessed God would give the victory to the Northern army, and break every chain, open every gate, bridge every river, until the lost were found, and the blind led by a way they knew not."

In this company was one man, Fred. Foote, who, two years since, was the slave of a man the name of Martin, *now in the employ of the Government in Washington*. Foote was, by universal acknowledgment, a most valuable slave — the best farmer in all the county. He had a family, a wife and seven children. They were, following the mother, the slaves of the Fitzhughs.

Nothing could satisfy the capricious tyranny of Foote's master. For a slight pretended offense he sold him for a large sum. He was seized, and hurried to Richmond. While lying there in the slave prison, waiting for a Southern purchaser, a widow lady of the old neighborhood, who needed a faithful man to manage her farm, sent for him to Richmond, bought him and brought him back. When he returned, after an absence of four months, his wife was dead, and every child, down to the infant, sold into the South. He was utterly alone. But, instead of turning against the race who had so wronged him, he patiently went to work and bore, in silence, his sorrow. At length the day of freedom dawned, and Foote was one of the first to come

within our lines. He was industrious, honest, and reliable, and soon won the confidence of our officers. By various services he has gathered the means to purchase thirty-eight acres of land near Falls Church, and has planted an orchard and built a house. This man is one of the scholars in the Sunday school, and is not much in the advance of many other men in thrift, energy, and success.

AT ALEXANDRIA.

Mr. Alvord writes, under date of June 27, 1863:—

I have just been to Alexandria, to hospitals, convalescent and prisoners' camps, but especially among the contrabands.

The new start these people are taking is wonderful. The building which a year ago I saw filled with ragged wretches, old invalids and infants piled in promiscuously, in all sorts of filth, is now cleaned, painted, furnished, and filled with two hundred children and youth, who, under three or four accomplished teachers (two of them colored), are making rapid progress in all the elements of learning. The pupils themselves were strikingly neat and well-dressed, and, I may add, well-behaved. After listening to their recitations, I addressed them from the stand, where stillness, glistening eyes fixed upon me, and correct answers to questions, would have compared with any of our public schools in New England. A portion of this school is made up of *free* colored people in Alexandria, but who previously have had only stunted and stealthy privileges of education.

The next place visited was occupied *only* by contrabands,—in new, plain barracks, provided by Government, ample in size and well ventilated, divided into tenements for families, each paying a small rent. The adults are employed either in the city or on public work, with suitable wages, while the children are gathered into a large hall for school. Here the stage of improvement is not as advanced, but every thing well-arranged, organic, and progressive. The children, and even middle-aged and old people who come in, love to learn. The idea of *reading books* acts like an electric stimulant upon them all; and their progress in many instances is very rapid. They seem to feel and act just as we suppose white children would under similar circumstances. Mr Gladwin is the excellent superintendent of both these institutions, and has under his charge, of all sorts, about three thousand persons; I supplied him with elementary books as well as I could.

In January last Mr. Child, having visited the place, writes:—

Old and young alike are desirous of learning to read. In Alexandria, I saw a freedman, forty-eight years of age, who learned to read his letters in the course of one afternoon and evening; and now he is going on with spelling. He received a copy of the Freedman with the greatest delight, and will find the same kind aid employed in teaching him his letters, ready to help him in spelling. This man is in government service, and does not attend school. He will unquestionably learn to read by such incidental help as he can obtain. I was told of another freedman, sixty years of age, who learned to read the New Testament in five weeks! Who can say, in the face of such facts, that the negro can not learn?

At Alexandria, there are in all some seven thousand "contrabands." There are six or seven schools, with about seven hundred connected with them as scholars. The regular attendance is, of course, less than this; but as the children become better clothed, and learn more of order and system, as they are bound to do, the attendance will be larger. Evening schools for adults are likewise held.

AT HAMPTON.

From a visit to this place in April, 1864, Mr. Alvord reports his impressions thus:—

I have been looking specially after the interests of the colored regiments (C. T.). A few of them have good chaplains, but mostly they are destitute. If from the free States, nearly all can read; if from the South, very few. They have in general excellent officers (white) in commission, and the non-commissioned (colored) sergeants, corporals, &c., are picked men. All are desirous that instruction shall be given the rank and file who are most eager to receive it. I have suggested to the officers that a sergeant from each company in every regiment shall be schoolmaster, and we will furnish them with books. The Freedman is very good, but I find that every one of these colored boys would button a little spelling-book—stiff cover—under his jacket, and have it out studying, every moment he could get, either in quarters or on the march. Can you not obtain funds for 100,000 of these books,—the number of these troops we shall soon have in the field,—and let us try the experiment?

At no place are the contrabands so well cared for as in this department. General Butler refuses nothing, either in protection or appliances. The schools are crowded with numbers and glowing with enthusiasm. Over the space of forty square miles here co-teachers, at least, are hard at work. In Norfolk the thing shows to best advantage, as *there* the city school-houses, and even the churches, are occupied. But the plan is to throw these people abroad over the lands, giving them homes, independence, enterprise, manhood. The large huddled camps are proving a failure. The people rot in idleness, perhaps debauchery; or it is too much like the old plantation and overseer system. They should be set in families with villages or settlements, where, in a rustic way, they can have their own school-house, meeting-house, &c. If Government will encourage, as it now does, this plan, helping them to plow their lands, giving seed for a year or two, they will support themselves, and also commence paying for their little homesteads, in case title can be secured to them. Of course, in this connection, Christian philanthropy must aid, and especially furnish educational and religious instruction.

I am more and more satisfied that our Society will be called upon for immense amounts of elementary literature for the colored race. A whole series should be devised for them, not emasculated of Christ in its first lessons; Christian, as we have not been able to have for our own little ones, even in New England; with moral teachings to eradicate the peculiar immoralities of slavery; with all the great principles of freedom, loyalty, and government

explained in simple language; working into the expanding soul of the child these elements of citizenship in such a country as this, as even you and I did not have when we were boys. I almost think, in some of these particulars, we need new school-books for white folks.

Well, what do you say? In the coming forth of these millions, is there not something for somebody to do? And over these matters shall we not pray, and study, and make at least our experimental endeavors? I am sure the good of all the land will sustain us therein.

It is well known to our readers that the country residence of the late Ex-President of the United States, John Tyler, situated at Hampton, has, for a considerable period, been occupied for colored schools. From one of the teachers of those schools the following letter has been received:—

REV. I. P. WARREN:—*Dear Sir*,—I gratefully acknowledge, for my Sabbath school and for myself, the receipt of fifty copies of the first issue of the *Freedman*. It is an admirable paper, and will just supply a need I have long felt in my freedmen's school at Hampton, Va. I have now been here nearly two years, and during the time more than fifteen hundred pupils have passed through my hands, the most of them learning to read ere they left me. I have with me some three hundred, who have received from fifteen to eighteen months' instruction, that I would not be ashamed to compare with very many of the district schools of the State of New York.

The fifty copies sent me, if they are to be permanently sent, will supply the place of books in my night-schools, when books can not be had. If I could still have another fifty,—making one hundred and fifty copies in all,—I could use them to great advantage in my work here.

This work is delightful, for it is among a class of beings who appreciate your efforts in their behalf by trying earnestly to help themselves. Please accept our most earnest thanks for the copies sent, and may God bless you abundantly in your well-directed efforts for this long-despised, but deserving race.

Yours in Christian love,

C. P. DAY.

AT NORFOLK.

The colored schools at Norfolk and vicinity have been chiefly under the care of the American Missionary Association, who are pursuing this good work both there and elsewhere with vigor and success. Mr. W. L. Coan, superintendent of the schools in Norfolk, writes to us as follows:—

March 28, 1864.

I write to tell you, as near as I can, what the children here think of your beautiful paper. As I held the copy up before the hundreds in my Sunday school, every eye seemed to ask, "Can't I have one?" "Please let me have one!" When I told them that it was designed for *them*, and that they were to have one every month, that I had been to "*the mill*" where it was made, and that the men that made it were really going to send them

out for them, ivory was abundant all over the house as they laughed from ear to ear. Oh, how thankful they were! Be assured, my brother, the Tract Society at Boston is already an institution in the minds of thousands of freedmen here. Such a paper was much needed. It is *the thing exactly*. Call now upon Northern churches and Christians to furnish the means of sending the Freedman, wherever our army goes and delivers the bondman. Let there be no lack of funds to give success to this new but blessed work. Keep the Freedman as it is, beautiful, because simple and *exactly* adapted to the capacities of all for whom it is designed. All that we here, on the "moral battle-field," can do to aid you, will be cheerfully done. And we will not for a moment doubt that those who have so readily enabled you to circulate the Tract Journal and the Christian Banner among our soldiers who can read it, will also enable you by their increased contributions, to send the Freedman to the colored soldiers that they may learn to read, being aided by its very adaptation to their capacities, as also to the many thousands of week-day and Sabbath-school children and their parents.

"Please give me a paper with a flag on it," fell on my ears, at the close of the last session of my Sabbath school, from many voices. The flag — the Stars and Stripes — mean something to these children, who are now for the first time in their lives under its protection. Ah! it has a meaning to them that it has not to Northern white children who have always lived under it, and to whom there is in it nothing new. Only a few days ago they were brought out of slavery under its protection; and now, whenever or wherever it is seen by them, the "dear old flag" elicits their joy and gratitude.

Some kind friend has sent me a few copies of the *Christian Banner*. I must give these few to those boys up in the gallery; they will appreciate them more than will the smaller boys or girls, said I to myself, and suited the action to the word. Then I gave to others the *Freedman*, *Well-Spring*, *Sunday School Gazette*, all good, and sent to me by some thoughtful and sympathizing friends for the purpose; but they had no flag. "Dis yer one Ise got hain't got de flag; please, sir, swap dis for a flag-paper." And many a countenance fell, and head drooped, and heart was sad, when I had to send them away, telling them I had no more.

You little know or understand the real value to us, of this great work, of papers such as are adapted to the children's capacities. The eagerness with which they receive them is not to be expressed. Christians at home may rest assured that their publications are doing a work, and filling a place which no other means can accomplish. Our work — no, God's work — advances here constantly. Our schools — day, evening, and Sabbath — are all increasing in interest (1,000 members in my Sabbath school). God's smile is upon us, and we have some tokens of his special favor.

A few souls we trust have recently been converted, while others are honestly inquiring, "What shall we do to be saved?" Oh, shall we not have every needed means for breaking the moral bonds that hold these poor ones for whom Christ died? The emancipation of their bodies is a great and

desirable achievement, but how much more important that of their souls! Many soldiers have died to effect the one, but Christ died for the accomplishment of the other. God bless you and your associates who are doing so much to help the cause. Continue on, cry aloud, tell the North to "keep not back," but freely provide the means for increasing your publications; for the work, great as it is, is yet only in its infancy. God will *succeed* his own work, but no church or Christian can afford *not* to help it.

Yours truly,

W. L. COAN.

AT NEWBERN.

From Rev. Horace James, Superintendent of Freedmen, at Newbern:—

The paper looks well. It will be sought for with avidity. I thank you for the donation, and hope you will send us the future numbers.

AT BEAUFORT.

Rev. W. T. Richardson, Beaufort, S. C., writes:—

I have received a package of your charming little paper for our colored people, called by the very name they bear. As I held up a copy of it before my Sabbath school, and told them what it was, and whom it was for, it was indeed a pleasing sight to see their glistening eyes, smiling faces, and uplifted hands, all eager to get a copy of *their own paper*!

General Saxton expressed himself much pleased with it when I showed it to him, and desires that a good number may be secured for the freedmen in this department. Will you send me one thousand copies per month, and I will see that they are faithfully distributed.

The following is an extract from the venerable Dr. Solomon Peck, who has labored with apostolic zeal and fidelity for more than two years past among the freedmen of South Carolina:—

The poor colored people are tossed about with changes and fears of change, and sometimes are in great trouble and sorrow. They seem to look to me as a true friend, and I endeavor to turn their faith toward God. I am coming also, gradually, to definite opinions. Children though they are in some respects, I do not subscribe to the doctrine which I heard advocated to-day, except in a very limited sense, that *we* must think *for* this people. Rather let them think for themselves; they *can* think; let necessity be laid upon them. The danger is that they may be *too much governed*. Why govern *them* more than the English govern the Karens in Birmah! These—the colored race—are more able than they to take care for themselves. We shall soon want books and tracts for them, and especially the Bible. Many are learning to read. One class in my daughter's school are in "Hillard's Second Reader."

I wish I could introduce you to the elders and deacons of the church in Beaufort, at our monthly meeting. The whole number is ten preachers and forty-eight helpers. At our last meeting about half were present. Some

were carried away by the rebels, or are sick or infirm. It was a very respectable body, and it would have done your heart good to hear the hymns repeated by some preachers to be sung, and to unite in their prayers. One of the hymns given out from memory, and quite correctly, began with, "Show pity, Lord; O Lord, forgive," and another, "When I survey the wondrous cross." These were their own selections and characteristically chosen. This monthly meeting is a very precious one to me."

AT PORT ROYAL.

Dr. Peck also writes from Port Royal:—

The device of providing freedmen with a periodical of their own, to be conducted with special adaptation to their limited information, their habits of thought and feeling, their past and present relations, in a word, their needs, appears to be as eminently wise as it is a liberal thing. Such a publication, judiciously edited, can hardly fail to obtain a currency among the freedmen, almost universal, and may thus wield an influence over them for good second only to that of the Word of God.

I have the pleasure to acknowledge the receipt of the first two numbers of the "Freedman," one thousand copies each. The first number has been mostly distributed on this (Port Royal) island and on Ladies' and St. Helena Islands. A few have been reserved for Paris Island. Arrangements are in progress for the careful distribution of the second number. A portion have already been disposed of.

AT THE WEST.

Mr. Savage writes:—

I am making preparations to send the Freedman to all the freedmen's schools and regiments from Cairo to New Orleans. My plan is to have the Sabbath schools of the West raise one thousand dollars for the specific purpose of sending them ten thousand copies monthly. I think it can be done; where I have spoken of the matter it is received with favor.

A gentleman in Iowa, sending money for twenty-five copies of the Freedman, says:—

We have a very interesting class of freedmen here, who are instructed each Lord's day, and are making fine progress. They hunger and thirst after knowledge. Says one of them to her teacher, the other day, "'Pears to me I shall die if I can't learn to read." She is learning rapidly.

ON THE MISSISSIPPI.

In his trip down the river, in February last, Mr. Savage took much pains to gather facts in respect to the condition of the freedmen. He visited the schools, congregations, and regiments, learned from many the history of their slave life, and the hopes and aspirations which animated them for the future. He writes:—

All hail their freedom with joy. No matter how great their sufferings and privations in the new life opened to them, they seem willing to endure

them, for the sake of being free. They believe that God is leading them out of bondage to a bright and blessed future. Many of them have long prayed for such a result with unwavering faith. I met, at Camp Holly Springs, near Memphis, an old negro, who was a bright illustration of this faith. When Mrs. Porter first went to this camp to instruct and aid the freedmen gathered there, this old man came out to meet her, leaning upon his staff, his hair whitened with the frost of ninety winters, and almost blind. He said, "Well, you have come at last; I've been 'specting you, lookin' for you for the last twenty years. I knowed you would come, and now I rejoice." She said, "I have come to teach you." "Yes, yes, I know it, and I tank 'de Lord."

Most are eager to learn to read, and they show a capacity for learning which would do no discredit to those who boast their superiority over them. As an illustration of this, out of four hundred scholars in one of the freedmen's schools at Corinth, Mississippi, who attended school not over three months, two hundred and fifty of them could read, one hundred and fifty were in easy lessons, and one hundred in intermediate. One of the pupils in three weeks could read any where in "McGuff's First Reader." One girl, Matilda, who was a cotton hand, in six days, with not over ten minutes' drill in the class each day, learned the alphabet, and could read every word, and spell most of them, in the aforesaid Reader. At Goodrich's Landing, Louisiana, I heard a class of seven young men, belonging to the Eleventh Louisiana Colored Regiment, read the first thirteen verses of the first chapter of Genesis without missing a single word, and yet they had only had the instruction of eight lessons in the Sunday school. Of course there are many dull scholars, and some who care but little about learning to read. But I have seen old gray-headed men and women take their places with the children, and patiently study the alphabet, that in their old age they might be able to read the Bible for themselves.

Our little paper, the *Freedman*, was every where received by them with great delight. The teachers and chaplains say that it is exactly the thing they need. The ten thousand copies monthly, which I asked for my field, will not meet the demand.

AT MEMPHIS.

Rev. F. G. Ensign, the devoted agent of the Christian Commission at Memphis, writes that he must have three thousand monthly to distribute from their rooms at that place. He says that since the distribution of the first number, he has constant calls for it from the colored regiments, and his supply is exhausted.

Rev. I. J. Hoile, missionary to the freedmen in Memphis, who has been remarkably successful in his work, writes:—

Both old and young are eagerly inquiring when the next number of the "*Freedman*" may be expected. It would have done you and all the members of your noble society good, to have seen the glistening eyes and beaming

countenances of those to whom it has been my privilege to distribute your first generous donation of three hundred copies. If you can possibly spare as many, please send me at least five hundred copies monthly, viz., three hundred for my school, and two hundred for colored troops at Fort Pickering.

These people are generous in their poverty. At Memphis is a congregation of about four hundred and fifty, under the care of Mr. Hoile. The most of them are escaped slaves, and poor. Yet, wishing to enlarge their church building, so as to accommodate the increasing congregation, they had started a subscription among themselves. There were two hundred and seven contributors, who had pledged, in sums from fifty cents to twenty-five dollars, \$1,226.25, more than one half of which had been paid down. In addition, they had contributed, in three months, \$233.00 for church purposes. At two monthly contributions on the Sabbath, they had given \$159.75 to aid the sick and bury the dead of the destitute fugitives who were daily coming within our lines. They gave ten dollars for their Sabbath school, and pledged \$300.00 to support their colored pastor.

AT HOLLY SPRINGS.

Mrs. Hays writes from Camp Holly Springs:—

You would have been delighted if you could have heard the exclamations of joy which came from the lips of every soldier when their paper, the "Freedman," was put into their hands. We had them all drawn up in line before our quarters, to make the distribution. And it was pleasant to see the interest which they manifested in each other. A few who were absent from roll-call were not there to receive their papers. "Let me have one for Bob," said one. "Dar's some what ain't here, please don't give um all out till they get some," said another. We told them to come to our room, with the absent ones, when they returned, and in a few moments they began to come to our door. "I want *my* paper," says one. "Captain," has you got any paper for me," says another. They are greatly prized, and we shall gladly receive them to distribute to the men.

AT NATCHEZ.

Rev. S. G. Wright writes from Natchez:—

The little paper for freedmen is seized with great avidity by all, both old and young. I read portions of it to the Sabbath school. It cheers the hearts of the parents to witness all these efforts for their good and the good of their children. At our weekly prayer-meetings we have prayers, thanksgivings, and praises to God in view of these things, which would melt the heart of any but the inveterate negro-hater.

We have now in all our schools probably not less than five hundred

pupils, besides those who are taught by colored teachers. There were a number of such schools in the city before we came here. In the days of slavery they were taught by those who had stolen learning enough to read. The schools were taught at the midnight hour — the windows blinded and door fastened, for fear of being known by the patrol. Those who are now taught in our schools are teaching others; so that probably not less than one thousand will soon be able to read the Word of God, and many are learning to write. What a change!

AT NASHVILLE.

Rev. Mr. Brown, missionary to the freedmen at Nashville, writes:—

With the Picture Lesson Book for the freedmen I am well pleased, and believe it to be admirably adapted to our pupils. We have probably nearly two hundred who are sufficiently advanced to be benefited by the use of these books. They lead the scholar along gradually from one stage of progress to another, and so gradually that he scarcely feels the labor of the ascent. The illustrations are a constant source of profit and amusement of a rational and intellectual kind.

The books are so small as to be conveniently carried in the pocket, and thus adapted to one of the habits of the colored men (at least those who have been slaves), namely, allowing him to use them during his moments of temporary relaxation from labor; and last, but not least, is the high moral and religious tone which pervades all the reading lessons, and the simple but pointed admonitions and instructions found in every part. We should like to have enough to supply our schools here.

The Chaplain of the 8th Louisiana Colored Regiment writes:—

To-day the Rev. Mr. Porter of the colored hospital of this place (Vicksburg) put into my hands several copies of the "Freedman," the first I have seen. I am much pleased with them, and they are just what I want for our regiment. These poor freedmen are serving the republic, have many wants, and call loudly upon us for help. They are eager to learn, and this whole regiment are animated with the thought that now they have an opportunity to do so. Some can already read, others are striving with much earnestness to do so. I am much troubled to get books, but do the best I can under the circumstances. Here your paper will be of great service. Could I put one only in each tent, the men, with a little assistance, would soon become interested in these studies, and get a good start. Can I have them? I can get along with three hundred. To work for these men, so long denied the blessings of the gospel and deprived of the benefit of the toil of their own hands, is a glorious work, and I want to do all I can for them.

HOME EVANGELIZATION.

But for the special efforts required in the present crisis in behalf of the country's army and navy, and the emancipated bondmen of the South, the distinctive work of this Society might nearly all be appropriately classed under the head of Home Evangelization. To supply the printed gospel to the multitudes of our population who are outside of all religious organizations, to aid churches and Sabbath schools, to promote temperance and the interest of a sound morality through our home community and the like, were the objects originally contemplated as within the scope of this Society. Never was there greater need of the vigorous prosecution of such a work than now. The reflex influence of the war is, in many respects, disastrous upon the community. Virtuous habits have often broken down in the camp; intemperance and profaneness, and disregard of the Sabbath, increased; and the bulwarks of law and order are more or less shaken. We should rejoice, if the state of the country would permit this and similar institutions to give themselves wholly to the work of "strengthening the things that remain," and building up our home wastes. Meanwhile we rejoice in what is done in this cause by others, and aiding therein ourselves by all the means in our power.

The following just and timely remarks, on the value of religious tracts in the work of Home Evangelization, we quote from the *S. S. Times*:—

Christians in the United States do not use tracts to the same extent that British Christians do. We employ colporters to distribute tracts, and we have in most of our towns and cities committees of distribution, usually ladies, who leave tracts, monthly, at every house. These things, undoubtedly, ought we to do. But there are other things which we leave undone. The duty of every Christian personally and habitually using tracts in his intercourse with others, is not practically acknowledged among us. There are noble exceptions, not a few. But we speak of the mass of Christians. Are we not, in this matter, foregoing a precious privilege? Are we not ignoring and neglecting a powerful instrument which the Providence of God has, in these latter days, put into our hands for furthering the gospel? Multitudes can be reached only by this agency. They will neither enter the church, nor listen to the street-preacher, nor admit the colporter or the missionary to their abode; but they may and often do, in secret, read the tract, which they appear, before others, to despise. It is an agency which converts every Christian into a silent preacher. By this, the sister in Christ can plead for her Lord equally with the brother. It is an agency for all times and places. It can be employed in leisure hours, in the house, the

street, the railroad, the steamboat, or the omnibus. The results of this agency are no longer questionable. The records of the Tract Society contain abundant evidence of the value of tracts in leading their readers to the inspired word, and in converting souls to Jesus amongst every class and in every land. The testimony comes from pastors; from naval, military, and hospital chaplains; from missionaries; from colporters; from the converts themselves, and is, therefore, unexceptionable in character. The infidel and the profane, the thief and the abandoned, the rich and the poor, the learned and the unlearned, have alike proved the power of tracts, under the influence of the divine Spirit, to enlighten and to save. Besides these higher and more direct results, the distribution of tracts is not without its secondary, restraining influence upon those amongst whom they circulate. The indirect social benefits of the pulpit are not despised, although many a sermon may pass away without the conversion of a single soul. The same is true of the religious press. Thousand of tracts may be only monitors to restrain from evil, but in so doing they have performed a good work, for which praise should ascend to the Lord. If these things are so, the distribution of tracts becomes a privilege as well as a duty, and should be accompanied by thankfulness as well as prayer.

AN INQUIRY.

The subjoined letter of inquiry was addressed to us by a pastor in Wisconsin, in respect to our methods of aiding the work in the West:—

WISCONSIN, Aug. 30, 1863.

DEAR MR. EDITOR:— We at the West are becoming very much interested in the work of Home Evangelization. We are trying to do the work ourselves rather than depending on paid colporters and agents from the East. Many of our city churches are forming missionary Sabbath schools, and those in the country, through their county organizations, are also supplying destitute places with Sabbath schools and other religious privileges. Heretofore, however, we have received no assistance from any of the general religious societies; for whatever they do must be done through their own agents and colporters, and the result is that they have been no help to us in this missionary work at home.

What we want now is some means by which we can get books and papers to help us in this missionary work. Many of our churches are not able to buy books and papers for their own schools. Some of them go without books and buy papers, others go without papers and buy books.

When mission schools are formed, we give away all the papers we have and all the old books, and yet there is not enough to supply the demand; and where to get more we do not know. There seems to be an impression that even the tracts for gratuitous distribution can not be had without pay or some contribution. Now, I am convinced, that if we could procure assistance from your Society, a great many more would be encouraged to take hold of this missionary work, both among pastors and laymen; many Sabbath schools would be formed, and much good done.

I would like, therefore, to ask the following questions, hoping that, by the answers, some erroneous impressions may be corrected:—

1. What grants can you make to pastors for general distribution?
2. Can you make grants of books and papers to our Sabbath schools?

If so, on what terms?

8. What grants can you make to our local tract societies and to our country Sabbath-school organizations?

Yours truly, S. D. P.

To this inquiry the following reply was returned. We invite special attention to the offers contained therein, as designed for *all* those who are willing to engage in such labors for the promotion of the gospel:—

The methods of evangelization here described are precisely those which this Society has been advocating and urging upon the churches for four years past. They comprise, in our view, the *best* methods of accomplishing the result sought,—the bringing of the truth into contact with those who are not reached directly by the regular means of grace. Within the limits of a local church, the true, the divinely-appointed agency for spiritual culture is *the church itself*, including its pastor. No person or institution outside of this can do it so intelligently or so effectively; none can so well look after the results and gather up the precious fruits. At the same time the church itself is greatly benefited by the work. Exercise is not more essential to the health and vigor of the athlete than is effort to do good to others to the spiritual growth and prosperity of Christians.

We can not but think that in this respect the influence of the colportage system, as it has been conducted during the last twenty years, however much good it may have otherwise done, has been greatly disastrous. When the American Tract Society was organized by Porter and Edwards and their associates, fifty years ago, it was not dreamed that it would assume to itself the charitable labors of the churches or of individual Christians for the destitute. These are a part of the discipline by which God's people are to be trained for heaven. The Tract Society was to be a *helper* only; and that in the sole particular of providing in sufficient abundance a body of suitable and cheap religious publications. The *distribution* of these was expected to be still the labor of individuals and churches, as before. But since the introduction of a paid colportage as the means chiefly relied on for supplying the needy, the responsibility and duty of that labor seems to have been lost sight of. The church takes its annual tract collection;—it perhaps raises its one hundred and fifty dollars, the reputed salary of a colporter; and with the payment of this sum to the Tract Society it transfers over to them all responsibility and care as to the work. It has little or no personal knowledge of the colporter employed, of the precise work which he performs, or of the fruits of it; and its own faith and prayers are not called forth by its performance. This most solemn and tender duty of Christian toil for dying souls it has not *done*; it has *hired* it done.

This Society then, under its present administration, has sought in this

matter to return to the "old paths" of the fathers. It does not propose to do any part of the work which belongs to the churches, but rather to aid them in doing their own. It is in entire sympathy with those evangelical efforts described by our correspondent, and desires to see them multiplied and extended throughout our whole land, and specially among its more sparsely settled and destitute sections.

In reply, therefore, to the inquiries proposed above, we state definitely as follows:—

This Society will make grants of its periodicals, tracts, and smaller books adapted to such purpose, to pastors, Sabbath-school superintendents, and teachers, and other individuals *for their own use in personal labors to do good*. Any pastor will be furnished with a copy of the Tract Journal or Child at Home, gratuitously, on signifying to us his wish to that effect.

Any church that sustains a regular monthly tract distribution within its own limits will, if desired, be supplied gratuitously with the *tracts* for this purpose, provided it takes an annual collection for the Society; and any congregation having subscribed in the usual manner for the Tract Journal or Child at Home, and desirous also of *supplying the destitute families* of their community with the same, will be furnished the latter gratuitously.

The Society, so far as it is able, will aid in establishing Sabbath schools in missionary localities and among the poor, by grants both of books and periodicals, according to the special wants of each case. As a general rule, where such schools or feeble churches raise and forward what money they can, the Society will send them for it any of their publications which may be desired to the amount of *double the sum remitted*. If, however, the destitution be too great even to raise any sum for this purpose, this Society will endeavor that the enterprise shall not fail for the want of needful supplies.

Local tract societies and county Sabbath-school organizations, operating in destitute localities, will be furnished with our publications at the same rates, viz., at *fifty per cent. discount*, or double the quantity sent for the money remitted.

These offers are made for the aid of strictly *charitable efforts* by the parties referred to. We have confidence in the churches and our brethren that applications for such grants will be made in good faith only in such cases. None will wish to become beneficiaries of the sacred funds intrusted to our care, to the deprivation of those more needy than themselves.

THE WALTHAM TRACT SOCIETY.

This efficient auxiliary continues its admirable operations in its own locality, as heretofore. Its Annual Report, sent us by the Treasurer, Mr. C. E. Batchelder, states that nearly one thousand copies of the Tract Journal and Child at Home are circulated by it in the town. It is intended to place one in every family that will receive it. All the evangelical churches of the place unite in these beneficent labors.

The following minute of a recent vote of that society has been received : —

At the annual meeting of the Waltham Tract Society, which was held on Sabbath evening, April 24th, the following vote was unanimously passed :

That we extend to the American Tract Society our sincere thanks for the liberal donation of tracts and papers made to this society for several years. And that the same be communicated to the Secretary of said Society in Boston.

In behalf of the Waltham Tract Society,

W. S. DRAPER, *Sup't.*

WALTHAM, April 27, 1864. •

SOUTH PLYMOUTH LADIES' TRACT SOCIETY.

From an esteemed officer of this society we have received the following account of tract operations conducted by it : —

In June, 1861, all the ladies of this church, who felt an interest in the tract cause, were invited to meet, for the purpose of forming a Female Tract Society. We met. Prayers—fervent prayers—were offered; the proper officers were chosen; an impression was made, I believe, on the mind of every individual present, that no *abiding* good can be accomplished without patient, persevering labor. Such labor our Master needs, and such especially he requires in this department. Our parish, which, as you know, comprises the whole place, was divided into districts, and I believe that some lady volunteered her services as a distributor for each district. Thanks be unto God, there are some ladies in every church who would rather wear out in their Master's service than to live a life of indolence or ease.

Once a month, since the formation of our society, we have had a tract meeting in connection with our female prayer-meeting. At this meeting, the distributors are expected to be present. The President calls for the monthly report from each one of them. If any thing of interest occurred during their visits; if there are children in any district that do not attend Sabbath school, or if any need to be clothed, —it is the duty of the distributor to report the fact.

We have selected the tract for the following month, and often read it aloud; after which, some distributor has been called upon to offer prayer; *especially* that a blessing may follow its distribution, and rest upon those who carry it from house to house.

Allow me to state one difficulty which has arisen from an irregular method of distributing tracts. I have been told by the impenitent, or by cold-hearted professors, that Mr. —, or Miss —, had given them tracts, but they felt that they had been picked out especially for them, and they had torn them up, and would not read them. Now, as we are to deal with poor human nature *as it is*, whether partially sanctified or not, we shall ever find, that if the receiver feels that every body else, whether rich or poor, religious or irreligious, has received the same tract, it is quite another thing.

Toward the close of each year the distributors are expected to obtain

subscribers for the Tract Journal and Child at Home; and if some families (and this is seldom true) feel that they *can not* take either, others in the district, who are blessed with more means, have been invited to subscribe for them. By this means, we are happy to state, there is scarcely one family in this whole place which does not receive one or both of these excellent papers.

But I will not weary you; and will only add, with many thanks to a gracious Saviour, that we believe that every family in the place has received the tract for every month since our society has organized.

Let us receive your earnest prayers, that our labors may not have been in vain in the Lord. Yours, unworthily.

We commend the system of labors here sketched as a model for all those who would work in the Master's vineyard. It requires no elaborate machinery; it demands no extraordinary talents. A church baptized with the Spirit of God, and going forth with their precious sheaves, "weeping," is all that is necessary. Were such a system established in all our parishes and towns, how greatly would the strength of the churches be increased, and how many individuals and families, now neglecting all religion, would speedily be gathered within the fold of Christ!

LODI, N. J.

An interesting sketch has been furnished us of home efforts in circulating religious truth, and promoting Christian morals, in Lodi, Bergen County, New Jersey. We give the following extracts:—

Tract operations, more or less extensive, have been in progress in this village for at least fifteen years past,—very regularly so for the last ten years,—through the agency of a few young women and some juvenile members of our "Temperance Band of Hope." The work is done systematically once a month.

The young women confine their circulation to religious tracts. The volunteers of the "Band of Hope" distribute temperance, anti-tobacco, anti-slavery, and loyal publications; also small religious books and periodicals. The village is divided into six districts, two visiting each, leaving with every family willing to receive them. Through these agencies there have been distributed during 1863, as follows:—

Religious Tracts, by the young women	1,560
Temperance Tracts, by members of the Band of Hope.....	1,116
Anti-Tobacco Tracts do. do. do. do. do.	536
Anti-Slavery Tracts do. do. do. do. do.	652
Loyal Publications do. do. do. do. do.	900
Religious (small) books and periodicals do. do.	1,076
Youth's Temperance Advocate do. do.	1,200

In addition to the above, there are either given away gratis, or *mostly paid for*, various monthly religious publications consisting of fifty Tract Journals, one hundred Child at Home, eleven Family Treasury, twenty Christian

Press, fifteen American Missionary, five Five Point Record, twelve Leisure Hour, ten Sunday at Home, three Ladies' Repository, besides quite a number of other monthly publications taken by various persons, not included in the above list; making a total of about 9,807 publications. About one hundred and forty newspapers, &c., are subscribed for, as appears by our post-office quarterly returns.

There is, in our village, a good Sabbath-school library of over 5,000 volumes, liberally patronized by the S. S. children. The news room of the Lodi Institute affords a pleasant resort for readers. We have also a Circulating Library of 1,500 volumes, and a Youth's Library of 425 volumes.

The population of our village before the pro-slavery rebellion, was about 1,500, old and young. I presume, at present, it is not over 1,000. So that I think few villages of its size are more liberally supplied with religious, useful, and instructive reading.

It would be very encouraging to see larger present returns of *fruit* from so much valuable *seed* scattered abroad every year; yet that good is done is perceptible, and more is done than the day of final account only will divulge. My favorite motto is, "Duty is ours, results are God's." Sow the seed with prayer is the duty; it is God alone who can water and make it bring forth fruit.

Your Society is doing something to supply the great want of temperance tracts and books. The supply of temperance publications for *general* circulation is very meager; for the army the supply is ample, but very few of these are adapted for country and village circulation; and of books, very few are to be had adapted to the young, for libraries, prizes, or rewards. Your "Little Captain," "Winter School," "The Medicine Shelf," and "Sargent's Temperance Tales," are valuable and welcome additions to this limited class of important literature. Give us as many more of the same sort as you possibly can. In our Band of Hope we read a portion of one at each of our meetings. We also give prizes of such for the greatest number of temperance recitations, &c., &c. During the last two years thirty-six volumes have been required for these purposes.

The comparatively poor can not afford much for pictures; and yet I find that any periodical with well-executed pictures, presenting interesting and attractive scenes from nature or domestic life, portraits, &c., &c., are received and read with avidity, even by many Romanists who refuse other kinds. "Men and women are but children of a larger growth," and are nearly as much attracted by pictures as the young; and, particularly so, among the poor and the laboring classes. If you could do something to meet this *unsupplied want*, you would do much good in that way. The young delight in the beautiful and attractive pictures of the "Child at Home." Having eleven young folks of my own, and considerable experience among others, I know something of what the young require. I make it an especial point to keep them well supplied with suitable reading-matter, particularly so for the Sabbath, as that day, to children who are not allowed to roam about, is otherwise liable to be dull and irksome. Very much religious, use-

ful, and instructive truth may be conveyed to the mind by a good picture; particularly so among the young and the poorer classes. G.

THE BERKELEY STREET CHURCH, BOSTON.

Though not directly connected with this Society, we can not forbear alluding to the system of spiritual labors conducted by the above-named church, in the hope that it may be imitated by every church in the land.

The territory which is regarded as under its special culture is divided into districts, one or more of which is placed in the care of some member of the church for visitation and religious effort. The visitor is expected to call on every family at least once a month, especially among the poor, to ascertain its spiritual state; to inquire into any cases of pecuniary need; to comfort the sick, gather children into the Sabbath school, &c. A selected tract is distributed to every family, and the schools supplied with the Child at Home and other juvenile papers. A mission Sabbath school is carried on in one of the most needy localities.

Once a month a "Home Concert" is attended, when reports of these labors are presented, and special prayer offered for God's blessing. In October an annual concert is held, in which a general survey is taken of the work, and the results of the year are reported. The last annual concert was one of much interest, and we gathered from it the following summary of the work:—

Number of districts for visitation, 68; number of visitors, 37; monthly reports presented during the year, 319; number of calls made, 6,834; families visited and conversed with, 899; tracts distributed (28,000 pages), 7,801; children and others introduced into the Sabbath school, 56; families aided, 21. Persons furnished employment, 7.

The principal Sabbath school is in a very flourishing condition, and one of the largest in the city. The highest number in attendance on any day was 651, the average attendance for the whole year, 528. It contains 84 classes and 85 teachers, and has a library of 1,520 volumes. The congregation had raised for Sabbath-school purposes, during the year, \$656. From \$60 to \$70 per quarter were contributed by the children in their classes. All the pupils are invited to meet weekly for practice in singing; a boys' and girls' prayer-meeting is held on every Friday evening; and fifteen conversions occurred in the past year.

We can not but commend such a system of home work as the above to the consideration of all our churches. Of course, it may

not be adapted to the circumstances of all (though we can scarcely conceive of any to which it is not), but it will afford suggestions that can not fail to throw light on the question now so pressing as to how the masses of the people are to be evangelized. It is certain that no church can institute and carry on vigorously such a work without great spiritual profit to themselves, nor, we believe, without speedy evidence of the blessing of God upon their field.

FROM THE WEST.

Mr. Savage writes:—

There is a constantly-deepening interest in the work of supplying our home fields with the publications of the Society. Pastors and churches are feeling deeply the need of a living Christian literature, which, in this hour of the nation's civil and moral peril, shall educate the masses in piety and patriotism. And the freshly-prepared publications of the Society, so admirably adapted to meet these wants, are eagerly sought and highly prized. We have made numerous grants to pastors, home missionaries, Sabbath-school superintendents, chaplains in our prisons, tract distributors, and others, who have sown the good seed beside all waters, and most gratifying results are reported. In several instances within the year revivals have been reported to me as growing directly out of such distribution.

A Home Missionary, in a destitute part of Michigan, writes thus:—

DEAR BROTHER SAVAGE:—With the package of books and tracts, as well as the papers and almanacs, you sent, I have been much pleased, and it has been a very pleasant labor to distribute them, since I have almost daily opportunities to put them into the hands of persons to whom they will prove of more value than silver or gold. There is all around me, in every direction, an immense region in which, to an almost unlimited extent, I can circulate books, tracts, and papers; and these will prove as the good seed from which will be gathered a precious harvest unto eternal life.

My supply is now nearly exhausted, and I should like an additional quantity, if you think it will be proper to furnish me still with the means for gratuitous distribution. I rejoice in the opportunity thus to do good; but for the present, our religious interests here are so primitive and unorganized, that I do not deem it wise to appeal to the people for contributions to assist us in the work. The time may come when from this now apparently unremunerative field there will be gathered in return not only what is expended, but possibly a large increase besides. Here, as in all new regions, we sow in hope. If, then, you deem it proper, send me another package, and I will be responsible for its judicious distribution.

The package which you sent was well adapted to this region; and hardly any thing which the Society publish would come amiss.

“AMMUNITION WANTED.”

A Home Missionary in Illinois, who has undertaken a thorough exploration and supply of his field, writes :—

As a leader of a small part of Christ's great army, I am preparing to move immediately on the enemy's works. We need ammunition. We think that a few “tract publications,” thrown into the enemy's camp, will produce a very desirable effect. If we can be furnished with these munitions for this war, I will provide Christian soldiers, who, with their own “arms,” will carry it to the proper place. Will you, in our poverty, make us a grant for this purpose?

PASTORAL DISTRIBUTION.

Another, in Wisconsin, writes :—

You would be pleased to see how eagerly and thankfully the publications you donated me are received by this people. I have begun to visit and distribute tracts from house to house, and in my pastoral visits. The tracts, and especially the children's books, gave me a cordial welcome to all the families within my reach.

This region is tolerably well settled, but the people are comparatively poor, not having had time to acquire property. Hence, assistance from your Society is needed. In our Sunday school we frequently have in attendance of over two hundred, including two Bible classes; *but we have no library.* We greatly need good reading in this community. Spiritualism and whisky drinking are the prevailing evils here. Can not you help me by further grants? I shall press the people to do what they can for themselves.

YEARNING FOR THE CHILDREN.

A good sister in another destitute neighborhood, in Wisconsin, pleads earnestly for a grant of publications. She says :—

We have no religious meetings of any kind here. The people care but little for religion or the Sabbath. My heart yearns especially for the children. I have succeeded in getting most of them interested in coming to the Sabbath school; but we have no adequate supply of reading for them. All that we have is fifteen copies of the “Child at Home,” and a remnant of an old library that they have read and re-read until it is worn out. The school was about to disband. I was the only teacher left. But the children pleaded that it might be continued. I have promised that it shall be sustained for the winter, and that I would ask the Lord to put it into the hearts of their friends to furnish them with books. I can raise something here. Will you help us? I want also some tracts and papers, to distribute in the community. Infidelity greatly abounds, and there are many backsliding Christians, also. I have faith that God will help me in this work.

DISTRIBUTION BY A LITTLE GIRL.

A faithful lay brother in Kansas, asking for a new supply of reading, says :—

I could distribute very many tracts and papers to great advantage. Only an hour since I was interested by a dear little girl calling at my office, and asking, "Doctor, have you any more tracts? A large emigrant train is coming, and I would like to give one to each driver." Brother Broughton sent me a number of tracts in a box, last fall, and nearly all of them have been given out to the train-drivers by this little girl, during which some very interesting incidents have taken place. Many a tear has been brought to the eye, and many a cheek has been moistened by the kind act of that faithful little friend with her tract. She is so earnest, and has such a kind answer for all, I would like to keep her going, if I can be furnished with the material.

"JUST THE THING."

Another Missionary says:—

The tracts you donated me were just the thing I needed in my work. They could not have been more apposite to the time and circumstances. "I am a Poor Sinner," from what I have already learned, has set more than one to thinking seriously of his condition and need of a Saviour. "Every Church a Band of Missionaries" creates a buzzing among the drones. "Fast Asleep" chimes in with my topic of discourse for next Sunday. The circulation of tracts is a new thing here, and many do not understand it. God does. A recent convert has become deeply interested in this work of tract distribution. I need another grant from you.

COLPORTAGE.

It is the policy of this Society, as has been heretofore stated, to secure the charitable distribution of its publications by means of the voluntary and unpaid labors of individuals, as part of the personal effort which it is both their privilege and duty to render to the cause of the Redeemer, or of local associations, churches, or other agencies in the cultivation of the fields in which they are placed. This we believe to involve a great saving of expense, as it tends greatly to the strengthening of the active, working piety of the church.

In a few cases, however, in the West, where it has been particularly requested by persons upon the field, colportage has been maintained. Six have been under commission the whole or part of the time, namely, Mr. O. Forsyth, in Michigan; Mr. W. Matthews, in Wisconsin; Rev. N. M. Adams, in Iowa; Rev. C. Hall, and Rev. F. Ayer, in Minnesota; and Mr. E. H. Greene, in Kansas.

The reports of these brethren have witnessed to the fidelity

and usefulness of their labors. A few extracts from their letters will show this.

Rev. F. Ayer writes from Minnesota : —

My labors have been mostly in towns on the St. Croix and Minnesota rivers. Stillwater, on the St. Croix, and Shagobee, on the Minnesota, are towns of note, being places of considerable trade. In the former place there is a large percentage of Irish, and a larger still of German, almost all of whom are Roman Catholics. In Shagobee, more than half the population are German. There are also many Irish, Swedes, and Bohemians. The religious element is strongly Catholic. There is a small church of German Congregationalists, who have a church-edifice and stated worship. Rev. Samuel Pond has preached here several years to a small Presbyterian community, under many discouragements. At Chicago Lake, I found a large settlement of Swedes. The pastor of that church thought there were eight hundred souls and four hundred communicants. They are mostly Lutheran. All the towns on the St. Croix are interested in the lumbering business, having a large capital invested in the trade. The present season has been more unfavorable for them than any preceding one. Owing to low water but very few logs have been brought down from the woods, and consequently almost every mill is idle. The country bordering on the Minnesota, as far as I traveled, has suffered from drought, which, in connection with other things, has made the people too poor to buy books. Notwithstanding this, there is much to encourage me in my self-denying work. I often find isolated families and afflicted persons, who need the visits of Christian friends. I have met with many interesting cases, both of saints and sinners, when I trust I have been able to give timely counsel or reproof.

In almost all cases, when the people do not buy for want of means, I give tracts. I distributed a large number among the soldiers at Fort Snelling. They were never refused by them or others.

At Stillwater an Irish Catholic woman, to whom I offered books, said she wanted no Protestant books, and began an earnest exposition and defense of the doctrines of the Romish church, asserting that no one could be saved out of its pale. Without replying to her arguments, I spoke to her of a pure heart, the love of God reigning in the soul, and the utter worthlessness of forms and ceremonies, if destitute of the great element of love. She became calm, and listened with much apparent interest; said she would buy books if she had money, and accepted thankfully a small book, "The Way to be Saved," and tracts. On leaving, she warmly invited me to call again.

At Shagobee, in a Protestant family, I found a Catholic young woman, whose case interests me extremely. She conversed freely on experimental religion, and though she advocated the claims of her church, was evidently longing for spiritual freedom in the kingdom of Christ. She told me that her relatives were Protestants, that she had been educated by the nuns at Montreal, and that she had had many peculiar trials. The priest had taken from her a valuable pocket Bible. She wrote him a note, the day previous to my

call, requesting him to return it. He did not do it, but sent her a Douay Testament. On leaving, I gave her a book, "Come to Jesus," and remarked, "If we do not meet again here, I hope we may meet in heaven." She replied, "Yes," and wept.

At Fort Snelling a poor soldier, evidently near his grave, seemed in an anxious state of mind. He was too sick to read himself, but listened, with feeling, to my remarks. He was the only son of his mother, and she was a widow, unacquainted with the sad condition of her beloved boy. She is a professed Christian, and probably cries to God daily in his behalf. I left "Calls to the Saviour" and "Way to be Saved," telling him to request a soldier to read it to him. I also wrote to his mother.

On Saturday I visited a small village with the intention of spending the Sabbath and preaching, being told the people were ungodly, and destitute of preaching. After trying, in vain, to secure a place in a Christian family to pass the Sabbath, I was compelled, reluctantly, to go to the tavern, where lager beer and whisky were dealt out with an unsparing hand. A Baptist clergyman came from a neighboring town and preached to the people. I was annoyed by the frequent calls for beer and whisky, and felt constrained to rebuke the wicked landlord. He "kicked against the pricks," and turned upon me like a mad bull, charging me with selling useless and immoral books. I challenged him to point out one of such a character. He did not attempt it. I pressed home the truth upon his conscience harder and stronger, until he ceased to apologize for his murderous business, and I left him with the hope that he would heed the monitions of conscience, and again fall into the ranks of temperance men, with whom he had battled a few years before against intemperance.

Rev. N. M. Adams writes from Iowa :—

I have just returned from a long journey of some two hundred miles from the borders of civilization, and I believe the favor of God has been with me. I have been able to place in the hands of bad men some of your last publications. I sold one man, in my tour, seven dollars' worth of books. He had a whisky-bottle in his pocket, and, from his manner, had been using it too freely. Yet he selected some of the best books I had. He was a young man, and I hope they will be the means of his reformation.

On the 4th, I distributed a quantity of tracts among a horse-racing crowd. This is a great missionary field, and the laborers are few. Christianity seems almost to have departed from some towns and settlements through a portion of five counties in this State and Minnesota, which I visited in my last tour.

The managers of a ball burned up about three hundred tracts that I distributed in the hall, in the afternoon before the ball, and I believe it resulted in good to the people of this vicinity. It was a matter of village conversation for a number of days, and by that means they became aroused to think about the flames that might consume them. A protracted meeting was commenced a few days afterward, and continued for two weeks. About twenty-

five of the young men and women have professed faith in Christ. There is a good field for missionary labor in three or four counties in the northwest part of the State.

Mr. Forsyth writes from Michigan :—

I have had some things of a discouraging nature, but many to encourage me. I often meet with some of our small books, sent from the army to friends at home. There is no doubt but our books, in the hand of God, have been the means of a great many conversions in the army; and these little mementos sent by those far away, have their bearing at home. I have found many a heart that has been touched by these influences. On my field I find a warm feeling for the American Tract Society, caused by what it is doing for our soldiers in the field, hospitals, and camp. It is to be hoped that its work may continue as long as the war lasts. As to the state of religion in our churches, I think it is slowly progressing. Christians begin to feel that the secular arm alone must not be relied on, but God's assistance is needed. When prayer is poured out, we may reasonably expect that the Spirit of God will be poured out upon our churches.

OUR FOREIGN WORK.

So great has been the call for our publications to supply the wants of the home field, especially the army, navy, and the freed-men, that, as in previous years since the commencement of the war, we have done less than we could have wished for foreign countries. By no means, however, are we unmindful of the claims of those rich, promising fields over the sea that call for every mode of cultivation. We are deeply interested in them, and hope to evince that interest in the future on a broader scale.

CANADA WEST.

During the last summer Rev. Hiram Wilson, who has so long and successfully labored on the Welland Canal, was engaged as usual in his good work. His work on earth, however, is now done. He spent several months of the winter and early spring in our city, returning in April last to his field with a view to recommence his labors at the opening of navigation, if such were the divine will. But, after a brief illness, he died at his own home of pneumonia. Thus has fallen a good and useful man. Who will take his place?

Mr. W. writes, May 18, 1863 :—

I had the pleasure of commencing my services on this ship-canal on the 19th ult. (Sabbath), being the next day after reaching home. I found it

pleasant to hail captains and crews whose faces were familiar, and distribute to them the word of life.

We find, from Sabbath to Sabbath and day by day, unmistakable evidence that our labors have not been in vain in the Lord. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

There will probably be a large run of business through the canal the present season, which will require an immense throng of men to be employed. Though navigation did not open till the 13th of April, the number of lockages of vessels through up to the first of May was 344, which was a very fair beginning, and they are passing at the rate of twenty-five or thirty daily; so you see that I have plenty to do. If thirty vessels pass in a day they bear along 300 souls; if 300 in a day, then 1,800 in a single week, which would make quite a congregation were they all together. This estimate, large as it may appear, does not include the numerous drivers employed in towing brigs and schooners, nor the more numerous emigrants and passengers on steam propellers.

I am now in the way of distributing of tracts, Tract Journals, almanacs, &c., about 100 daily, and, usually, a much larger number on the Sabbath. The locks all being closed on the Lord's day, and the canal usually lined with vessels for many miles, it is with me by far the most laborious day of the week.

I am happy to witness in the sailors a growing interest in religious truth, and am often hailed joyfully by officers and crews of vessels who gladly accept and read what is given them. You will please accept of my thanks for the almanacs and papers, and for the recent grant of tracts I brought home with me.

I know you have much to do for the army, but we have quite an army here, though not a very formidable one. While interested for the salvation of sinners in these northern regions, I have much to do meanwhile for the patriotic cause, — strengthening friends, confronting enemies, and admonishing copperheads and such-like sympathizers with Southern rebels, whether they be British or American.

Under date of December 5, 1863, Mr. Wilson writes again:—

We have done the best we could in the way of circulating the publications of the American Tract Society, Boston, and of the Upper Canada Tract Society from Toronto, with reform reading-matter; also, from other sources, on the subjects of Temperance, Anti-Slavery, Anti-Tobacco, &c.

Number of vessels visited during the season.....	1,248
Number of Tracts distributed, over.....	12,000
Number of Tract Journals and other religious papers.....	2,000
Number of Tract Society's Almanacs.....	300

A considerable number of Bibles and Testaments have been given to such as were in need; some on vessels and some to poor families, and along the line of the canal some hundreds of families have been favored with religious

tracts and papers, and at times little children have come round me, as thick as bees, to receive the Child at Home and beautiful leaflets.

In prosecuting this work it has been our aim to do the greatest possible amount of good to the greatest numbers possible that could be reached, without regard to nation, condition, complexion, or sect, heeding the admonition of the Apostle, "To do good and communicate forget not, for with such sacrifices God is well pleased." Inasmuch as "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him," why should we, who claim to be "followers of God as dear children," fail to be God-like in spirit towards every sect and every variety of the human race? With heart-felt joy, our ministrations and humble services have been extended alike to the Anglo-Saxon, to the African, the Indian, the German, the Frenchman, &c. Among the most ready and eager to receive and read religious tracts in their own languages have been Frenchmen, Germans, and Gaelic-reading Scotchmen.

Yours truly, in the gospel and love of Jesus,

HIRAM WILSON.

LABRADOR.

The following letter, from Rev. C. C. Carpenter, will be read with interest:—

CARIBOU ISLAND, Labrador, Sept. 2, 1863.

REV. I. P. WARREN, *Secretary American Tract Society.*

MY DEAR SIR:—Our short summer is ended, with its opportunities of reaching the hearts of them "that go down to the sea in ships." Shortly, too, will all communication be closed with the great, busy, eventful world outside. I hasten first to acknowledge, with gratitude, the receipt of your annual grant of publications to this mission. Concerning their distribution, I can only say that they have been scattered on the sea and on the shore, gladly received and read by both seamen and shoremen, and in very many cases carried away, either singly or in packages, to be read again in other settlements and countries. In this desolate land, which has so little to interest the sailor, such reading is welcomed, sometimes with avidity. Farther than this I can not report. You must wait, with me, "in patience of hope," till the time of reaping and rejoicing.

But although our harvest is past as regards the foreign fishermen, our best season of work for those resident here is just beginning. This is in the winter settlement at Esquimaux River, where nearly all the people come together after the fisheries, and spend the eight months before summer and fish come again.

God was pleased to visit us there last winter, and add his Spirit's blessing to our humble efforts. Our little community was deeply stirred by the unwonted influences from on high, and we hope that a few souls were brought to a happy knowledge of Jesus Christ. I hardly need tell you that James's Anxious Inquirer, Baxter's Call, and other similar tract publications, were especially blessed in awakening and guiding the revival feeling. Besides,

the reading aloud of appropriate selections, describing the Spirit's work elsewhere, formed an important, and, oftentimes, precious part in our simple, log-chapel meetings. Earnestly do we desire the prayers of those who pray that this winter may also witness *success for Christ*.

I send herewith a memorandum to Mr. Broughton of my next year's wants in the tract department, if you make the usual grant. *Do not send them*, however, if it will in the least rob brother Alvord of the weapons of his warfare. We thank God for his wonderful workings, whereby you have such a field wide open before you, where "all the counsel of God" can be declared to, and read by, *freemen*. Through the loopholes which summer makes in our prison, we look with the intensest interest for the glorious results which God is bringing about in our home-land, and find it our greatest trial that we can not share with you the privilege of helping on in any way this great work, except by our prayers.

Yours, very truly,

C. C. CARPENTER.

ITALY.

The work of God is making progress in that beautiful land, so long overshadowed by papal superstition; and from Florence, distinguished as the center of high art, rays of divine light are going forth to every part of the peninsula. In response to appeals from that city the Society appropriated one hundred dollars in aid of the Christian press there. Of the favorable prospects of the cause some glimpse may be gained from the annexed extracts from a letter of Rev. J. R. McDougall, of Florence, dated April 15:—

Twenty-eight thousand Bibles and Testaments have been sold in Italy during 1863, and some £400 sterling worth of religious books and tracts; of which, £160 sterling worth were books printed at Stamperia Claudiana (the Evangelical Printing-press), since it was established here three years ago. These are our two most interesting facts connected with the work in Italy, and they speak volumes as to the reality of the work, and the energetic efforts being made all over the country to supply the people with evangelical truth. Let your prayers join with ours that God may grant a still greater blessing on the means used. Already such an abundance of fruit appears that the hearts of Italy's friends are greatly cheered. In Lombardy a shower of refreshing has fallen, so that open-air preaching is going on, after the English and American model, and with equal success; while the halls of evangelization in Milan, Como, Brescia, Parma, Bologna, Ferrara, Pavia, are crowded with earnest listeners to the herald of the gospel.

In Tuscany we are not without tokens for good, chiefly in heavy droppings, which, we trust, are to precede the shower. In Florence, and neighborhood, little knots of men and women have been recently, to our knowledge, brought to Christ in simple faith, while quite a revival has been going on, through the labors of Miss Burton, in the Sixth Regiment of grenadiers stationed here.

Some six hundred of the men have been, this winter, reading the Scriptures and religious treatises. A number of them attend evangelical ordinances, while the letters of several of them, away home at Naples or Sicily, on leave, are full of gratitude at having found peace in believing. In the Neapolitan district, evangelistic tours from town to town and village to village, are being carried on amid much encouragement to the hearts of the laborers. I can not go into details, for the stations and workmen scattered over Italy are now so numerous, thank God, that a volume would be needed to do justice to the work, instead of a short letter.

INDIA.

Rev. Mr. Bachelor sends us the following communication from the far East :—

MICHNAPORE, March 18, 1864.

REV. W. C. CHILD, *Secretary of American Tract Society, Boston.*

MY DEAR BROTHER:—I am happy to acknowledge the receipt of your appropriation of \$100, for the issue of tracts from our mission press.

The tracts that we require in large quantities, for general distribution, are those that you have aided in publishing in former years, both in the Bengali and Orissa languages. Soon after I learned that your appropriation had been made, and some months before it was received here, we commenced the reprinting of such tracts as we most needed. We have already completed editions of "The True Refuge," "What Shasters should be Regarded," "Appeal to Hindus," "Two Great Commandments," "True Pilgrimage." Some others will be issued soon. All these have been issued by the Orissa and Calcutta Tract Societies, to which you have made appropriations, and consequently I conclude that all these tracts have received your sanction.

Thus far we have printed only in Bengali, and for the supply of our own field. We are printing at the Calcutta Tract Society's rates. When the appropriation is expended I will send you a definite account of the tracts printed, the amount, &c.

The Bengali department of our mission is embraced within the district of Michnapore. The Bengali population is estimated at about one million. I am the only missionary, and have one, and a portion of the time two native preachers. We are daily engaged preaching in the Bazaars when in the city,—the city of Michnapore has a population of about 70,000,—and during the cold season range through the villages. The distribution of tracts constitutes a prominent portion of our daily work. The Bengalis are a reading people, and within a few years a spirit of inquiry has been excited, which leads them to receive our tracts gladly and study them carefully.

I hope you will be able to make us a similar appropriation, for the coming year, for the Bengali. When able, we hope to add an Orissa font to our establishment, and then we may ask for aid for printing Orissa tracts.

The Santals, one of the Hill Tribes, are just becoming interested in the subject of education, and we are establishing schools among them. We need

assistance in this department also; but as they are a wild people, entirely uncultivated, such tracts as you have issued would require considerable modification, and as your rules require that all new works shall be referred to you for acceptance, the time that would thus be lost would prove a serious obstacle; consequently, we are endeavoring to print the little that we need in Santal from such funds as the printing establishment may be able to earn.

Our press is doing a good work. It excites great interest, and is stirring up the people to think, read, and write.

I will write you again when I can speak more definitely of *results*.

With many thanks for your sympathy and prayers, and earnestly hoping that these may be continued, I remain very sincerely,

Yours,

O. R. BACHELOR.

DISTRICT SECRETARIES.

Rev. Lucius Bradford has been acting for the Society during eight months of the year, in the State of Maine. His object was principally to make collections for the charitable work of the Society. Ill health obliged him to discontinue his labors about the first of January last.

Rev. Charles H. Bullard has been diligently and successfully at work in Connecticut and Western Massachusetts. He says:—

I have pursued my work during the past year with increased interest, yet not without interruption. The commencement of the year found me under the shadow of a great affliction; but in which I sorrowed not as those without hope. I have been enabled to visit eighty-three churches, fourteen public or general meetings of the churches (consociations and conferences), to make one hundred and sixteen addresses, and to write seven hundred and forty letters, besides calling on many pastors and others, of which I have kept no account. My welcome to the churches, to plead the work in which we are engaged, is most gratifying. I have visited fifty-one, during the year, for the first time, and at the same time I have striven, by letter and by personal interviews, to secure collections from all the places that I have visited in years past. And except that there has been a great multiplicity of objects, and that these objects not unfrequently get crowded in upon our regular time of collection, our receipts would have been much larger. The receipts from Connecticut the past year were \$8,625.13, which exceeds those of the preceding year \$1,703.79.

Public meetings were held, as usual, in Hartford, New Haven, Norwich, and Middletown; the first two with remarkable success, Dr. Marks being at the first, and the Rev. Mr. Alvord and Dr. Thompson at the second. Chaplain Twichell was with me at Norwich, and deeply interested the people; and Chaplain Stevens and the Rev. Mr. Denison, of Portland, who had been out as delegate for the Christian Commission, spoke successfully at Middletown.

The largest increase of contributions following these meetings occurred in New Haven, though by far the largest contribution is from Hartford. The largest contribution from any one church, paid at one time, in my field, — not a city church, — is from the Payson Church, East Hampton, — \$318.90. The Center Church, Hartford, gave \$621.80 ; the North Church, \$537.50.

The churches seem to have full confidence in the Society, and are especially interested in our work in the army.

Rev. J. J. Marks, D. D., has been acting as District Secretary, with his head-quarters at Washington, D. C. His work in the army and as connected with distribution at Washington, has permitted him to spend but a portion of his time in visiting his field, which embraces the great State of Pennsylvania and the territory adjoining it on the south. The following is his report for the year:—

I entered into the service of the Society on the 25th of June, 1863, and in a few days was summoned to Gettysburg to minister to the wounded and dying there.

When I reached there the work was most pressing and great. Of our army there was lying in the town and hospitals extending over the field of battle, about nine thousand wounded, and many of them dying men. During the three weeks of my remaining there I visited all these; some hospitals almost daily. I directed my attention especially to those cases where it was evident the broken, shattered sufferers were not long to live, and needed preparation for death. This labor was not in vain. I daily distributed amongst those able to read many of our publications.

I likewise visited all the hospitals containing the wounded of the rebel army, and distributed to them such works as I had with me. These were most eagerly received. During August and September I visited, in systematic course, from regiment to regiment of the Eleventh Corps of the Army of the Potomac. Having pitched our tent in the 75th Penn. Vols., we had in our work the invaluable aid and sympathy of Major-General Howard. In our wagon, which had become almost sacred by bearing stores to a hundred hospitals and our wounded from every battle-field from Fair Oaks to Chancellorsville, we went from one little city of men to another, and bore with us the thousand precious things published by the Society, and found every where the most cordial greeting.

In the month of October I visited Western Pennsylvania and laid the claims and work of our Society before many of the churches, Presbyterian and United Presbyterian. The result of this effort was the collection of more than seven hundred dollars, and the future hearty coöperation of many churches that had done before nothing for us.

In November, in connection with Rev. J. W. Alvord, we went again to the front, and were present on the occasion of the battle of Kelly's Ford and Rappahannock Station.

During the winter we have paid several visits to the army, preaching in various corps, and seeing to the distribution in the regiment of the packages of reading-matter sent by mail.

During the months of December and January I visited the churches of Philadelphia, and presented the claims of the Society and held public meetings in the following churches: Old Pine Street, Presbyterian, Rev. Dr. Brainard; the 1st Presb., Rev. A. Barnes; Clinton Street Presb., Rev. Mr. March; Rev. Dr. Wylie's Church, Ref. Presb.; Presb. Church, corner Broad and Green Streets, Rev. Mr. Adams; Calvary Presb. Church, Rev. Mr. Taylor; in the United Presb. Church, Ross Street, Rev. Mr. Dales. In all these we took up collections and made subscriptions, and prepared the way, as we hope, for enlarged operations in the future.

In the mean time we have visited and distributed reading-matter in all the forts around Washington, of which there are sixty, containing from fifty to two hundred men, many thousands of them without any spiritual care whatever. In these forts we have distributed at the rate of eighty dollars' worth of printed matter a week, or three hundred and fifty dollars' worth a month.

We have likewise made a monthly visitation to all the camps near to Washington, and carried to the wagon-yards and corrals the various publications of the Society.

There has been the last few months brought to our notice, as especially demanding our sympathy and aid, the twenty-five thousand freedmen whom the times have drawn to Washington. We have seen them come within our lines with the little bundle of rags on their heads, and in a few weeks beheld them transformed, clothed in garments both comfortable and almost fashionable. And, as an inspiration, the desire is common and intense on the part of nearly all, old and young, to learn to read. They look upon this acquisition as essential for their defense and permanent elevation.

In Alexandria, Washington, Georgetown, Falls Church, &c., there are more than forty schools amongst this people. Nearly all these look to us for assistance in books, cards, papers, Testaments, &c., &c. In these schools the Freedman is hailed with the greatest delight. Some schools have been carried on simply by this paper. This people and their true friends look to us for much of their religious and moral teachings. We have, in the largest degree, their confidence. All our past history impels us to aid them, and harbingers success. They listen to us, not with doubting and hesitating confidence, but as to friends who have fought their battles, and taken part with them in the sorrow and conflict of deliverance.

God has placed before us an open door, and into this great harvest field he invites us to enter and reap.

Rev. G. S. F. Savage has continued his valuable labors as Secretary of the "Western Agency" of this Society. In making his fourth annual report of the agency, he records, with thanksgiving, the large prosperity which God has given them in their work from its first organization:—

The field of our work has been constantly enlarging, and has been sustained by the hearty coöperation of Christian patriots and philanthropists in the West. The precious fruits, already gathered, furnish the strongest incentives to a vigorous prosecution of its work in the future.

In October, the Rev. C. F. Martin was appointed associate Secretary. His previous experience as a successful missionary in Egypt, and afterwards as a pastor at Peru, Ill., combined with his business talent and industry, his fervent piety and consecration, and his special love for this particular service, admirably fitted him for this position. We had hoped much from his faithful and efficient labors for years to come. But God has ordered it otherwise. He had hardly entered upon his work before he was suddenly and unexpectedly stricken down. He went to the Army of the Cumberland in November, taking with him a large amount of publications for gratuitous distribution; labored zealously and successfully for about six weeks, when he was attacked with a hemorrhage of the lungs, and after lingering a few weeks he fell asleep in Jesus. "He rests from his labors, and his works do follow him."

Rev. Lemuel Porter, D. D., for many years the able and successful pastor of the Baptist church in Pittsfield, Mass., was elected to fill the place vacated by the death of Mr. Martin, and entered upon his duties the first of March.

There has been collected by the agency during the year, not including the sales from the depository, \$8,222.77. Besides this, contributions from the field of the agency, amounting to \$1,367.38, were sent directly to the office at Boston.

A general depository of the publications of the Society has been kept with Church and Goodman, 51 La Salle Street, Chicago, in connection with which is the office of the Secretaries. This is sustained without expense to the Society. The sales from the depository, under the excellent management of the above firm, are increasing from year to year.

Besides the above, some assistance has been rendered in the collection of funds by chaplains in the army, who obtained leave of absence for this purpose. The authorities have been ready to render any aid in their power to promote this work when the interests of the military service would allow.

As each District Secretary is an almoner as well as a collector of the church's bounty, and gives more or less of his time and thoughts to other work than gathering funds, it can be readily seen that the agencies for raising money have been very restricted.

Our dependence has been, as it still must be, chiefly upon the interest and coöperation of pastors in bringing the work of the Society before their people, and securing their voluntary contributions in its behalf. Let the churches remember that the Society *belongs to them*; ITS WORK IS THEIR WORK. We have confidence in them, under God, that they will not allow a cause so blessed by Him, and so precious to multitudes of souls, to languish.

THE FINANCES.

I. TREASURER'S ACCOUNT.

The American Tract Society, in account with HENRY HILL, Treasurer.

DR.

April 30 1864. To balance from last year . . . \$4,559 04

" To sundry expenses during the year viz.:

In the Charitable Department.

For Freight on grants of Periodicals . . .	\$875 01	
" Grants in cash to foreign countries . . .	500 00	
" Army work and Colportage . . .	6,118 01	
" Salary and traveling expenses of the Secretary	2,067 69	
" Circulars, postage, stationery, &c.	1,459 52	
" District Secretaries	5,223 82	
" Legal expenses relating to legacies	605 01	
" Expense of public meetings	317 80	
" Other expenses	280 38	
		17,447 24

In the Business Department.

For publications	\$109,019 62	
" salaries and expenses in depository	8,644 92	
" general administration, salaries, re- pairs, taxes, &c.	5,580 73	
		123,245 27
		\$145,251 55

CR.

April 30, 1864. By amount received,

From the Charitable Department.

Donations	\$47,110 82
Legacies	4,484 86

From the Business Department.

Sales of publications	72,823 07
---------------------------------	-----------

Carried forward 124,418 75

	<i>Brought forward</i> . . .	\$124,418 75	
From	income of Building Fund	231 50	
"	" Publication Fund	65 00	
		<hr/>	124,715 25
Dr.			
May 1, 1864.	To balance		\$20,536 30
			H. HILL, <i>Treasurer</i> .

BOSTON, May 25, 1864.

This certifies that the above account is correctly cast.

JOSEPH STORY, }
C. D. KELLOGG, } *Auditors.*

The Treasurer's account shows simply the amount of moneys passing through his hands during the year. More detailed statements of the operations of the two departments are here subjoined.

II. THE CHARITABLE DEPARTMENT.

RECEIPTS.

Donations and collections	\$47,110 82	
Legacies	4,484 86	
	<hr/>	\$51,595 68

DISBURSEMENTS.

Debt of this Department, May 1, 1863*	\$ 144 77	
Grants of publications	38,826 26	
Freight on do.	875 01	
Grants in cash to foreign countries	500 00	
Army work and colportage	6,118 01	
Salary and trav. expenses of Rev. W. C. Child,		
Secretary	2,067 69	
Circulars, postage and stationery	1,459 52	
Salaries and trav. exp. of Dist. Secretaries	5,223 82	
Legal expenses relating to legacies	605 01	
Expense of public meetings	317 80	
Other expenses	280 38	
	<hr/>	56,418 27
Balance, being debt of the Dept.		\$4,822 59

III. THE BUSINESS DEPARTMENT.

RECEIPTS.

From sales of books, tracts, &c.	\$52,513 11	
" Periodicals	20,309 96	
" The Charitable Depart. for grants	38,826 26	
" Income of Building Fund transferred to current account	296 50	
	<hr/>	\$111,945 83

* See last Annual Report, page 100.

DISBURSEMENTS.

Debt of this Dept. May 1, 1863* \$4,414 27

For Publications, viz :

Copyrights and contributions to periodicals	\$1,810 43	
Designs and engravings	3,752 64	
Electrotype and stereotype plates	6,711 36	
Paper	47,564 25	
Printing	12,945 77	
Folding and binding	25,993 57	
Printed sheets purchased	861 65	
Books, tracts, cards, &c., purchased	5,635 54	
Salary of Rev. I. P. Warren and assistants	3,721 00	
Postage and stationery	23 41	
		<hr/>
		109,019 62

For Depository, viz :

In Periodical Office, —

Salaries of clerk and assistant	\$1,204 80	
Freight on periodicals	614 92	
Wrapping paper, twine, &c.	291 11	
Postage and stationery	267 70	
		<hr/>
		2,378 53

In the Store, —

Salaries of depository and clerks	\$3,407 00	
Circulars, bills, &c.	291 95	
Boxes, paper, and twine	675 90	
Freight	207 62	
Advertising	1,126 16	
Traveling expenses	440 58	
Postage and stationery	117 18	
		<hr/>
		6,266 39

General Expenses :

Salary of H. Hill, Treasurer	\$2,000 00	
“ Bookkeeper	766 66	
Repairs of furniture and house	874 42	
Interest	473 09	
Taxes and Insurance	404 02	
Gas and fuel	231 57	
Postage, stationery, &c.	421 82	
Society's Library	171 81	
Miscellaneous	237 34	
		<hr/>
		5,580 73
		<hr/>
		\$127,659 54
		<hr/>

Balance, being debt of this Department . . . \$15,713 71

* See last Annual Report, page 100.

IV. THE PUBLICATION FUND.

This fund on the 1st of May, 1863, amounted to \$8,273 50

Received during the year :

From Rev. S. H. Tyng, D. D.	50 00	
“ Cash	15 00	
		<u>65 00</u>

Present amount	\$8,338 50
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This fund is invested in the stereotype plates and engravings of the Society.

V. BUILDING FUND.

This fund remains as at the close of last year \$2,699 00

There was received for interest \$231.50, which was transferred to the Society's current account. There is also specially invested to meet the mortgage on the Tract House . . . 7,500 00

Total Building Fund	\$10,199 00
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VI. FINANCIAL CONDITION OF THE SOCIETY.

1. Assets.

Stock on hand, at cost	\$25,665 51	
Due on account for publications	20,525 23	
Stereotype plates and engravings, estimated present value	22,099 65	
Copyrights, estimated value	4,418 59	
Tract House, do. do.	15,000 00	
Fixtures and Furniture	2,000 00	
Building Fund	10,199 00	
		<u>\$99,907 98</u>

2. Liabilities.

Due on bills for paper, &c., not matured . . .	\$20,536 30	
Mortgage on Tract House	7,500 00	
		<u>28,036 30</u>

Balance, being net value of the Society's property . . .	\$71,871 68
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LIFE DIRECTORS,

CONSTITUTED SINCE MAY 1, 1863, BY THE PAYMENT OF FIFTY DOLLARS
AND UPWARDS.

Bascom, Rev. Flavel, Dover, Ill.
Bissell, George P., Hartford, Ct.
Blake, Rev. D. Hoyt, Princeton, Ill.
Bradley, Dea. William H., Chicago, Ill.
Boynton, Rev. Charles, Watertown, Wis.
Burt, Rev. D., Winona, Min.
Calkins, Rev. Wolcott, Hartford, Ct.
Clark, Rev. Eli B., Chicopee, Ms.
Coan, Rev. Titus, Hilo, Sandwich Islands.
Coffin, Rev. William, Batavia, Ill.
Cushman, Rev. John P., Brighton, Ms.
DeWitt, Hon. G. Belleville, N. J.
Doe, Rev. F. B., Appleton, Wis.
Douglass, T., Brooklyn, N. Y.
Dunning, Rev. Homer, Gloversville, N. Y.

Goodwin, Rev. Edward P., Columbus, O.
Hammond, Dea. C. G., Chicago, Ill.
Hayes, Jona. W., Brooklyn, N. Y.
Keep, Rev. John R., Hartford, Ct.
Lawrence, Mrs. Margaret W., E. Windsor Hill, Ct.
Little Geo. W., Charlestown, Ms.
Pratt, Rev. C. H., Lisbon, Ill.
Read, Rev. William, Sedgewick, Me.
Ripley, Joseph, Brooklyn, N. Y.
Sessions, Francis C., Columbus, O.
Stone, Rev. Collins, Hartford, Ct.
Trowbridge, Thomas R., New Haven, Ct.
Wallace, Rev. Geo., Lisbon, Ill.
Wetmore, Chas. H., Hilo, Sandwich Islands.

LIFE MEMBERS,

CONSTITUTED SINCE MAY 1, 1863, BY THE PAYMENT OF TWENTY DOL-
LARS AND UPWARDS.

Abbott, Rev. L. A., Middleboro', Ms.
Abel, Simeon, 2d, Bozrah, Ct.
Adams, Mrs. Jane R., N. Abington, Ms.
Adams, James, Granville, Ill.
Adams, Peter, Franklin, Ms.
Adams, Achsah P., Franklin, Ms.
Adams, Miss Cordelia M., Pomfret, Ct.
Aiken, Rev. William P., Newington, Ct.
Allen, Mrs. C.
Armsley, Edwin, Whitinsville, Ms.
Armstrong, Mrs. Mary A. T., New Haven, Ct.
Atwater, J. C., Brooklyn, N. Y.
Atwater, Caroline Augusta, New Haven, Ct.
Avery, Mrs. Margaret E., Chicago, Ill.
Ayers, Frances L., Hartford, Ct.
Babcock, Geo. C., E. Poultney, Vt.
Bacon, Mrs. Clara T., Sharon, Ms.
Bailey Mrs. Anna, Pittsfield, Ms.
Baldwin Thomas S., Columbus, O.
Ballard, A., Appleton, Wis.
Barber, Rev. Wm. M., S. Danvers, Ms.
Barber, Mrs. E. A., S. Danvers, Ms.
Bardwell, C., Brooklyn, N. Y.
Barnes, J. C., " "
Barrows, John M., Olivet, Mich.
Bartlett, Mrs. Mary L., Chicago, Ill.
Baskwell, Rev. J. A., Buckfield, Me.
Batcham, Josephine C., Columbus, O.
Beach, Dea. Isaac N., Providence, R. I.
Beach, Edward D., Hartford, Ct.
Beane, Mrs. E. R., Norton, Ms.
Beardsley, Theodore H., W. Winstead, Ct.
Beardsley, Julia P., W. Winstead, Ct.
Beckwith, Miss Ella, Albion, N. Y.
Beebe, Isaac, Lisbon, Ill.
Bingham, Rev. Joel S., East Boston, Ms.
Bissell, Mrs. A. C., Dublin, N. H.
Bissell, Rev. Chas. H., Pequonnock, Ct.
Blanchard, Mrs. Lucy W., E. Bridgewater, Ms.
Blatchford, Eliphalet W., Chicago, Ill.
Bliss, Rev. Chas. R., S. Reading, Ms.
Blood, Parker, N. Groton, N. H.
Bodwell, Henry M., Solon, Me.
Bostwick, Dea. Cyrus G., Southbury, Ct.
Boutwell, Mrs. Mary P., Sanbornton, N. H.
Bradford, Rev. Lucius, Brookline, Me.
Brainerd, Henry G., Halifax, Ms.
Briggs, Frederic M., Longwood, Ms.

Bromley, Mrs. Julia F., Willimantic, Ct.
Brooks, Dea. Samuel, Chicago, Ill.
Brown, Mrs. M. M., Newark, N. J.
Brown, Rev. Geo., " "
Brown Geo. B., Candia, N. H.
Buck, Miss Mary J., Jewett, N. Y.
Bulfinch, Rev. J. J., Newcastle, Ms.
Burnham, Dea. Choate, S. Boston, Ms.
Burrill, Dea. H. H., E. Abington, Ms.
Burrill, Nicholas, N. Bridgewater, Ms.
Burt, Mrs. Louisa W., Newton Center, Ms.
Bushnell, Prof. J. J., Beloit, Wis.
Butler, J. W., Chicago, Ill.
Caldwell, C. B., Brooklyn, N. Y.
Camp, Kate C., Hartford, Ct.
Camp, Dea. G. F., S. Hadley Falls, Ms.
Camp, Rev. C. W., Sheboygan, Wis.
Carpenter, Lizzie P., N. Woodstock, Ct.
Carrington, Miss Louisa M., Winchester Center, Ct.
Champlin, Oliver P., Stafford Springs, Ct.
Charlton, Dea. Joseph, Princeton, Ill.
Chatfield, Mrs. Sarah D., Painted Post, N. Y.
Chittenden, S. B., Brooklyn, N. Y.
Choate, David, Essex, Ms.
Clark, Joshua, Medford, Ms.
Clark, John S., Stamford, Ct.
Clark, Alexander, S., Framingham, Ms.
Cobb, Sewell C., Boston, Ms.
Colburn, Elmer F., New Haven, Ct.
Conley, Miss Lucy A., Boston, Ms.
Conn, Mrs. Mary, Sherman, Ct.
Cook, Miss Harriet W., Hopkinton, N. H.
Cooley, Rev. D. H., Appleton, Wis.
Coolidge, Wm. Henry, Natick, Ms.
Coolidge, Rev. A. H., Leicester, Ms.
Cornelius, Mrs. M. H., Newton Center, Ms.
Craft, Geo., Brookline, Me.
Craft, Chas., " "
Crafts, Miss Diana M., Whately, Ms.
Culver, Miss Isabella J., Chicago, Ill.
Curtis, Dea. John E., Marlboro', Ms.
Daily, Edwin B., Stamford, Ct.
Dana, Mrs. Esther, Troy, N. Y.
Darrow, Dea. Titus H., Plainville, Ct.
Davenport, N. M., Campello, Ms.
Deneson, James H., Newark, N. J.
Dennison, Mrs. C. A., " "
Dexter, Andrew, Vernon, Ct.
Dexter, Mrs. Wealthy A., Vernon, Ct.

- Dickey, Joseph, Jr., Londonderry, N. H.
 Douglass, William, Gorham, Me.
 Downes, Willie E., Francestown, N. H.
 Dudley, Mrs. Ann, Whitinsville, Ms.
 Duncan, Rev. John, D. D., W. Cambridge, Ms.
 Dyer, Mrs. Louisa, Boston, Ms.
 Dyer, Mrs. Caroline E., Boston, Ms.
 Dyer, Edward S., "
 Edmond, John Ducasse, Norwich, Ct.
 Edwards, Alexander S., Framingham, Ms.
 Eldridge, Mrs. Sarah, Norfolk, Ct.
 Elliott, Henry Gaylord, Bridgeport, Ct.
 Ellsworth, Mrs. Caroline A., Barre, Ms.
 Elmer, Elizabeth S., W. Hartford, Ct.
 Evans, Rev. William H., Damariscotta, Me.
 Evans, Mrs. Susan E., "
 Fay Henry B., Fall River, Ms.
 Fisher, Willard, Franklin, "
 Fisk, Mrs. F. W., Chicago, Ill.
 Flanders, Mrs. Mary L. O'B., Concord, N. H.
 Flint, Mrs. Caroline A., Lincoln, Ms.
 Foster, Miss Clarissa, Topeka, Kan.
 Foster, Philo W., Winona, Min.
 French, Miss Jane B., Boston, Ms.
 Gates, C. F., Chicago, Ill.
 Goodale, Mrs. N. M., Brimfield, Ms.
 Goodell, Rebecca, New Haven, Ct.
 Goodell, H. Augustus, Whitinsville, Ms.
 Goodhue, Rev. H. A., W. Barnstable, Ms.
 Goodrich, John E., Milwaukee, Wis.
 Goodrich, J. G., Chicago, Ill.
 Goodrich, Mrs. J. G., Chicago, Ill.
 Goodwin, Mrs. Ellen C., Columbus, O.
 Gookin, Mrs. H. D., Brooklyn, N. Y.
 Graves, Rev. N. D., Beloit, Wis.
 Greene, B. Z., Brooklyn, N. Y.
 Greene, William R., Providence, R. I.
 Grosvenor, Miss Louisa, Pomfret, Ct.
 Guild, Rev. R. B., Lyons, Ill.
 Guyot, Prof. A., Princeton, N. J.
 Hagar, Jonathan, Plainfield, Ill.
 Haines, Ida E., Newark, N. J.
 Haines, Job, "
 Hale, Samuel, Fitchburg, Ms.
 Hall, Alace W., Groton, "
 Halsey, C. S., Chicago, Ill.
 Harris, Isaac, N. Bridgewater, Ms.
 Hart, Henry A. M. D., New Hartford, Ct.
 Hastings, Mrs. F. H., Brainerd, N. Y.
 Hatch, Mrs. Zilpha, Campello, Ms.
 Hatch, Walter M., Bloomington, Ill.
 Haven, Mrs. Mary E., Chicago, Ill.
 Hawes, Mrs. Caroline E., Barre, Ms.
 Hawley, Julia P., Augusta, Ill.
 Haynes, John P., Sturbridge, Ms.
 Hazelton, Mrs. J. H., Newton Center, Ms.
 Hewes, Mrs. Esther, Liverpool, N. Y.
 Hewins, Mrs. Annette P., Foxboro', Ms.
 Heywood, Amos, Westford, Ms.
 Higley, Dea. Hayden, Raymond, N. H.
 Hillard, James O. L., Auburndale, Ms.
 Hine, Rev. Sylvester, Northbridge Center, Ms.
 Holcomb, Miss Ann E., Granby, Ct.
 Hosford, John Fremont, Jewett, N. Y.
 Howe, Rev. G. W., W. Buxton, Me.
 Hubbard, Mary Jane, Clinton, Ct.
 Hubbard, Mrs. Addison, Fitchburg, Ms.
 Hulburt, Mrs. A. H., Stockholm, N. Y.
 Humphrey, Miss Jennette, Derry, N. H.
 Hyde, Mrs. E. W., Topeka, Kansas.
 Ide, Mrs. Harriet E., Columbus, O.
 Jaquith, Mrs. Caleb W., Fitchburg, Ms.
 Johnson, Miss Mary A., Bridgewater, N. H.
 Johnson, D., Brooklyn, N. Y.
 Johnson, W. T., Brooklyn, N. Y.
 Joyslin, Rev. William R., Berlin, Vt.
 Jube, Mrs. J. P., Newark, N. J.
 Keith, Holden W., N. Middleboro', Ms.
 Kendall, Mrs. Sarah E., Auburn, "
 Kent, Mrs. Sarah W., Boston, Ms.
 Keyes, Willard, Quincy, Ill.
 Keyes, Salma, Jay, Me.
 Kidd, Rev. John, Joliet, Ill.
 Kimball, Rev. James P., Falmouth, Ms.
 King, Miss Evie, Sutton, Ms.
 King, R. W., Detroit, Mich.
 Kingsbury, Laura A., Hartford, Ct.
 Kitchel, Rev. H. D., D. D., Detroit, Mich.
 Knight, Edwin, Providence, R. I.
 Kyte, Rev. Joseph, Mechanic Falls, Me.
 Langdon, George, Plymouth, Ct.
 Langdon, Edward, Jr., Plymouth, Ct.
 Leavitt, Henry M., New York City, N. Y.
 Lefavour, Mrs. Nancy L., Beverly, Ms.
 Lewis, William, N. Bridgewater, "
 Lincoln, Annise A., Norton, Ms.
 Livermore, Geo. K., Keene, N. H.
 Lloyd, Rev. William A., St. Charles, Ill.
 Lobdell, Rev. Francis, Bridgeport, Ct.
 Lockwood, Miss Elizabeth R., New York City, N. Y.
 Long, Rev. Walter R., Montville, Ct.
 *Lovejoy, Hon. Owen, Princeton, Ill.
 Lowell, Rev. J. A., Lewiston, Me.
 Lyman, Miss Hattie, Tallmadge, O.
 Manning, Otis, Littleton, Ms.
 Mattoon, Miss Hattie, Chicago, Ill.
 Markes, George, Haydensville, Ms.
 Marsh, L. Milton, Milwaukee, Wis.
 Marshall, Rev. H. B., Buxton Center, Ms.
 Marvin, Rev. S. P., Torrington, Ct.
 McKenzie, Mrs. Sarah A., Grafton, Ms.
 Merrill, Horace Eugene, Portland, Me.
 Moore, Miss Sarah E., Newtown, Ct.
 Moore, F. M., Vernon, Ct.
 Morrill, Rev. S. S., Malden, Ill.
 Morrill, Mrs. Mary E., Northfield, N. H.
 Morris, Edward S., Monson, Ms.
 Mosman, Mrs. Elizabeth H., Chicopee, Ms.
 Mosman, Mrs. Harriet P., "
 Mosman, Mrs. Louisa A., "
 Newcomb, Miss Anna M., Attleboro', "
 Nichols, Rev. Starr H., Chicago, Ill.
 Noyes, Rufus S., N. Bridgewater, Ms.
 Noyes, Mrs. Hannah G., Newark, N. J.
 Noyes, Charlotte L., "
 Noyes, Lusebe E., "
 Noyes, Almada A., "
 Noyes, Lyndon E., "
 Nutting, Rev. I. P., Concord, N. H.
 Oxnard, Rev. F., Elgin, Ill.
 Packard, Rev. Chas. Biddeford, Me.
 Packard, E. Austin, N. Bridgewater, Ms.
 Page, Dea. Joel S., Chicago, Ill.
 Paine, Lyman M., E. Woodstock, Ct.
 Paine, Edward S., Chelsea, Ms.
 Paine, Levi L., Farmington, Ct.
 Palmer, Rev. Wm. S., Wells River, Vt.
 Parmelee, Rev. D. L., Litchfield, Ct.
 Partridge, Elijah, Medway, Ms.
 Payne, Rev. Joseph, Liberty Wis.
 Pearson, Rev. James B., Plymouth Hollow, Ct.
 Peffers, James Penfield, Epsom, N. H.
 Penniman Nancy P., E. Woodstock, Ct.
 Perkins, Susan M., Montague, Ms.
 Perry Baxter E., Medford, Ms.
 Pike D. J., New Marlboro', "
 Plank, Miss Emeline, New York City, N. Y.
 Plank, Miss Jane, "
 Poole, John, Granville, Ill.
 Pope Thomas, Quincy, Ill.
 Pratt, Edwin B., Putney, Vt.
 Pratt, Fanny Kingman, S. Plymouth, Ct.
 Prescott, Miss Sarah Ellen, Groton, Ms.
 Proctor, John C., Boston, Ms.
 Pulsifer, John, Campton, N. H.
 Pulsifer, Mrs. Martha L., Campton, N. H.
 Putnam, Charles A., Boston, Ms.
 Putnam, Eunice L., "

* Deceased.

- Raymond, Catherine G. W., Hartford, Ct.
 Raymond, J. B., Natick, Ms.
 Read, Mrs. Susan M., Sedgewick, Me.
 Rice, Mrs. Prudence S., Kingston, Pa.
 Redfield, John H., Philadelphia, Pa.
 Reed, Albert D., Whately, Ms.
 Reid, John G., Newark, N. J.
 Richardson, John P., Princeton, Ill.
 Riggs, Rev. A. L., Lockport, Ill.
 Ripley, David, Newark, N. J.
 Robbins, Daniel E., Payson, Ill.
 Robinson, Elizabeth, New Haven, Ct.
 Rogers, Rev. Geo. W., Salem, N. H.
 Rollins, Mrs. Sarah A., Great Falls, N. H.
 Root, Edward P., Montague, Ms.
 Rugg, Miss Ellen M., Charlestown, Ms.
 Sanders, Everett K., Northampton, Ms.
 Seelye, Rev. L. Clark, Springfield, Ms.
 Shipman, Rev. Thomas L., Jewett City, Ct.
 Simonds, Miss Lucy E., Boston, Ms.
 Smith Mrs. Sarah L., Whitingville, Ms.
 Smith, Ann Eliza, Greenfield, Ct.
 Smith, Miss Lavinia M., S. Deerfield, Ms.
 Smith, Mrs. Mary H., Haverhill, Ms.
 Smith, Mrs. Cordelia M., Chatham, Ms.
 Smith, M. A., Enfield, Ms.
 Smith, Wm. Thayer, New York City, N. Y.
 Smith, Ira P., Marlborough, N. H.
 Smith, Thos. Snell, Amherst, Ms.
 Smith, Henrietta I. M., Enfield, Ms.
 Snow, Dea. A., S. Hadley Falls, Ms.
 Sprague, Seth L., Boston, Ms.
 Sprague, Carrie H. F., Boston, Ms.
 Spring, Mrs. Asenath C., Whitinsville, Ms.
 Stiles, Charles, Elgin, Ill.
 Stimson, J. G., Waterbury, Vt.
 Stimson, C. R., " "
 Stimson E. P., " "
 Stimson, C. W., " "
 Stimson, M. L., " "
 Stone, Elbridge K., Quincy, Ill.
 Storer, Horace P., Portland, Me.
 Storer Geo. L., " "
 Storer, Mrs. Geo. L., " "
 Storer, Miss Mary, " "
 Storer, Geo., " "
 Storer, John, " "
 Storrs, Charles, Brooklyn, N. Y.
 Stoughton, Dea. C. H., Chicago, Ill.
 Stowe, Mrs. Minerva, Boston, Ms.
 Sturtevant, Mrs. Emily, Newton Center, Ms.
 Summer, John, Newburyport, Ms.
 Swan, W. H., Brooklyn, N. Y.
 Talcott, Martha Jane, Vernon, Ct.
 Thomas, Hushai, Geneseo, Ill.
 Thompson, Mrs. Ann E., W. Amesbury, Ms.
 Thompson, Everett A., " " "
 Thompson, Samuel A., " " "
 Thurston, Edward M., Providence, R. I.
 Tiffany, Lyman, Boston, Ms.
 Todd, Rev. John A., Tarrytown, N. Y.
 Tollman, Miss Elizabeth, Medway, Ms.
 Town, Mrs. Lizzie W., Batavia, Ill.
 Trowbridge, Thomas R., New Haven, Ct.
 Turner, Mrs. E. B., Morris, Ill.
 Tyler, Miss Hannah F., Newburyport, Ms.
 Vanhorn, Horace, Hadley, Ms.
 Wait, Charles D., Haydenville, Ms.
 Walker, Theodore L., Oakland, Cal.
 Wallace, Miss Helen, Manchester, N. H.
 Ward, Samuel, Newton Center, Ms.
 Washburn, John F., Worcester, Ms.
 Watts, Rev. Geo. W., Hollis-Bar-Mills, Me.
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diers).....	83			Little Captain.....	35		
Christ's Prayer.....	47	20	5	Little Patie.....	87	25	
Christ is All.....	30		3	Little Julia.....	28		3
Christ Alone.....	64	20	5	Little Knitter.....	63	30	
Come to Jesus.....	64	25	3	Lonnie, our Little Lamb.....	110	35	
Col. Gardiner (for soldiers).....	32	8	2	Look Upward.....	159	30	
Conversion of Children.....	16			Maple Hill.....	112	30	
Cross Bearer.....	206	80		Mary S. Peake.....	64	30	
Do, tinted.....	206	2.00		Mason's Select Remains,			
Cruden's Concordance.....	568	1.25		(tinted paper).....	252	1 00	
Daily Monitor.....	219	25		Mason's Select Remains,			
Daily Prayers for the Lord's				18mo.....	252	40	
Hidden Ones.....	59	50		Mary Lundie Duncan.....	384	85	
Dairymen's Daughter.....	132	30		Matty's Missionary Box.....	171	40	
Discourses by Dr. Kirk.....	225	75		Medicine Shelf.....	315	65	
Do, tinted paper.....	225	1.00		Memoir of Buxton.....	290	65	
Divine and Moral Songs.....	64	15	3	Memoir of Lobdell.....	414	1.00	
Dora Hamilton.....	292	65		Memoir of Stoddard.....	422	1.00	
Down in a Mine		40		Memoir of Safford (tinted			
Earthly Care a Heavenly				paper).....	384	1.50	
Discipline.....	16		3	Memoir of Safford, 12mo.....	384	1.25	
Elton Wheatley		30		Ministering Children.....	408	1.65	
Ephesus.....	23			Missionary Life in Persia.....	256	60	
Evening Sacrifice (for sol-				Morning Sacrifice.....	64	20	5
diers).....	64	12	5	Moss Rose.....	62	30	
Faithfulness, Memoir of Rev.				Mother and her Work.....	137	45	
M. Huggins.....	30			Mysteries of Faith.....	18		2
Firelight Stories.....	96	30		My Little Picture Book.....	16	6	
First Lessons in Gentleness				My Sister Henrietta.....	32	5	
and Truth.....	132	40		Nathan Hale.....	32	8	
Fragrance from Crushed				Negro Servant.....	45	25	
Flowers.....	35			New Stories from an old			
Future Punishment.....	41		5	Book.....	180		
George N. Briggs.....	64	12		Old Robin and his Proverb.....	101	30	
George Washington.....	64	12		Only One Way.....	38	20	
Good Soldier of Jesus Christ.....	32	8		Orient.....	93	30	
Gospel among the Caffres.....	284			Our Birds.....	196		
Great Comforter (for sol-				Onward.....	64	20	5
diers).....	64	12	5	Our Heavenly Father.....	64	12	4
H. Havelock (for soldiers).....	96	15	5	Our Heavenly Father (for			
Happiness.....	232	65		soldiers).....	64	12	4
Harry.....	63	25		Our Memories of the Dead.....	15		3
Helps over Hard Places, for							
Boys.....	224	50					
Helps over Hard Places, for							
Girls.....	224	50					

	Pages.	Cloth.	Pap.		Pages.	Cloth.	Pap.
Pastor and Inquirer.....	36			2	The Faithful Promiser.....	64	20
Patience.....	166	40			The Fanfan Stories.....	70	
Pearls.....	128	10			The Giant Killer.....	185	40
Pearls for the Little Ones.....	148	35			The Golden Rule.....	64	25
Peep of Day.....	142	30			The Great Comforter.....	64	20
Pictures and Lessons.....	96	65			The Happy Home.....	75	30
Pilgrim's Progress.....	491	1.20			The Head or the Heart.....	59	30
Pilgrim's Progress, 18 mo.....	384	45			The Hidden Life.....	254	60
Pilgrim Path.....	256	60			The Honey Makers.....	110	35
Picture Book.....	144	35			The Jewish Prisoner.....	96	30
Picture Lesson Book.....	32	10			The Missionary Sisters.....	335	1.00
Plants.....	40	40			The Morning Sacrifice.....	64	20
Pleasant Tales.....	224	45			The Morning Star.....	309	70
Politics and the Pulpit.....	82	35	10		The Persian Flower.....	204	60
Polly Grey's Jewels		40			The Revival in Ireland.....	32	
Power from on High.....	30	4			The Roby Family.....	195	35
Prayer for Colleges.....	260	65			The Rock of Ages.....	214	75
Precept on Precept.....	180	35			The Senses.....	192	45
Quench not the Spirit.....	64	20	3		The Simplicity of Religion.....	21	
Rambles after Land Shells.....	172	45			The Sisters.....	283	65
Reposing in Jesus.....	229	70			The Slave Trade.....	102	30
Roll-Call (for soldiers).....	16	5	1		The Transplanted Sham-		
Roots and Fruits.....	430	1.50			rock.....	152	35
Rose.....	206	40			The Two Ways.....	64	30
Ruth, and Little Jane.....	117	35			The Victory Won.....	106	35
Sadduceeism.....	66	20	3		The Way to be Happy.....	64	30
Sailor's Text-Book.....	64	12	4		The Wonderful Art		
Scriptural Duties of Masters.....	42		2		The Words of Jesus, and		
Seed-Time.....	248	60			Faithful Promiser.....	191	30
Separation from Slavery.....	46		5		The World's Birthday.....	270	85
Snow Flakes, 12mo.....	146	4.00			The Young Chris. Merchant.....	396	65
" " 8vo.....	146	2.50			This do in Remembrance of		
Soldiers and their Mothers.....	32				Me.....	64	20
Soldier's Companion.....	64	12	4		Thrice-Daily Text-Book.....	36	25
Soldier's Manual.....	64	12			Tidy's Way to Freedom.....	192	40
Soldier's Mission.....	32	8	2		Tracts, Vol. 1.....	380	75
Soldier's Text-book.....	64	12	4		Trust in God.....	64	30
Songs for my Children.....	192	45			Uncle Paul's Stories.....	144	75
Songs of Prayer and Praise.....	208	40			Voices of the Sea.....	32	
Still Hour.....	136	50			Walks and Talks.....	168	35
Stories about Heathen.....	128	25			Walter and the Prize.....	126	50
Stories for the Little Ones.....	192	25			Walter Lightfoot's Pictures.....	180	45
Susan M. Underwood.....	250	60			Waymarks of the Pilgrimage.....	164	35
Swedenborgianism Exam-					Way of Salvation.....	32	12
ined.....	250	65			Welcome to Jesus.....	64	20
Tales for my Children.....	184	25			Welcome to Jesus (for sol-		
Temperance in the Army.....	16	5	1		diers).....	64	15
The Better Land.....	64	20	5		Wicket Gate.....	256	60
The Blood of Jesus.....	138	35			Willie, the Soldier's Son.....	32	8
The Canon.....	463	1.50			Wings and Stings.....	130	35
The Circus.....	35	30			Winter School.....	204	45
The Clevelands.....	87				Words for Men at Arms		
The Dark Valley Lightened.....	20		2		Words of Comfort.....	64	20
The Evening Sacrifice.....	64	20	5		Words of Cheer.....	64	12
The Evening and the Morn-					Words of Healing.....	32	8
ing.....	36		3		Young Cottager.....	90	25

APPENDIX.

A.

THE WANT OF A BUSINESS CAPITAL.

READ AT THE ANNIVERSARY OF THE SOCIETY.

It is a first principle in the successful prosecution of any extensive business, that it should be based upon an *adequate pecuniary capital*. You can not work a railroad till you have built it; you can not build it till you have provided the means of paying for it. You can not publish a book till you have the manuscript of it, and the stereotype plates, and engravings, and the paper; and you can not get all these without the money.

When this Society, five years ago, was called upon by the all but unanimous voice of New England, and of New England men through all our Middle and Western States to repudiate the policy of silence and tenderness toward that foul system of wrong which had so corrupted the church of the South, and was then already ripening its plot against the life of the nation, it was asked at once for a full list of publications adequate to all the demands of the then dishonored and suffering Tract cause. But the Society had not a single book or tract or paper which it could call its own; it had not a stereotype plate or engraving; and, what was more, it had not a dollar, except by taking it from the charitable donations of the churches, or by withdrawing it from the small stock of books in the store, to purchase them with. Here was the most formidable obstacle in the way of its doing the work which you expected of it, and this has been the most formidable obstacle ever since. The passengers and the freight were all ready, a large and growing business was waiting, and you were calling impatiently for the trains to start, while not a rail was laid, nor an engine constructed, nor a car built, and not a single share of stock to do it with provided.

Nevertheless, the Executive Committee, believing that the call was from God, and that it would be sustained by a Christian people who hated oppression, determined to go onward—to do what they could. A few friends of the Society generously sent in subscriptions to aid in beginning a Publication Fund which now amounts to \$8,273.50. This has been our only substantial basis save the proceeds of the business itself for carrying on a work now amounting to \$125,000 per annum, and which for these five years has in the aggregate reached \$456,000. The cost of copyrights, stereotype plates, and engravings in this period has been \$28,771.84, or more than three times the sum subscribed. Yet the latter has been of very great value to us. It is difficult to see how any thing could have been accomplished without it.

The Society and the cause are under lasting obligations to the generous and philanthropic friends who contributed it.

At the same time, this comparatively small sum is wholly inadequate to the present dimensions of the Society's work. The want of the requisite capital is disastrous in many ways. It greatly cripples and limits our business. Almost daily we are compelled to refuse orders for publications, simply because they are not on our shelves. We can not manufacture and put them there but at an outlay which would involve the Society deeply in debt, a course which we think none of our friends would wish. Constantly are we applied to for a larger assortment of publications, especially for the supply of Sabbath schools, and for our charitable distributions. And the army and the freedmen call, with daily increasing importunity, for new books and larger supplies. A whole literature is to be provided speedily for the latter, both educational and religious; and create it as fast as we may, they will more than keep pace with us in learning how to read, and in ability to profit by it. How shall the Society meet these calls of divine Providence, — calls so affecting to every patriotic and humane heart without this most indispensable prerequisite of a pecuniary basis upon which to stand?

This want also makes the business we do very much more expensive than it otherwise would be. All business men know that bills for paper, printing, building, &c., at six months, are discounted for cash at from 3 to 5 per cent. or at the rate of from 6 to 10 per cent. per annum. If the Society could do therefore a strictly cash business, it would make an absolute saving on its present work of from eight to twelve thousand dollars annually. A cash capital of \$50,000 would enable the Society to do this.

The question then recurs, *Can not that sum be raised?* Are there not friends of the Society who, blessed with unwonted prosperity in this peculiar era of our national affairs, would delight to endow the institution with such a power for usefulness during the next fifty years? The character of our publications is now well known. The methods of conducting our business are well known, and we believe command the confidence and approbation of the community. Is there any better mode of crowning the first half century of the Society's history, and initiating the labors of the next half century, than by giving it thus the means of doing what the Providence of God and the wants of the nation call upon it to do? What better memorial of himself can the patriot and Christian desire to leave behind him than an investment, which, while preserved intact in itself, shall at the same time yield an annual fruitage of beneficence for our race — a spring that never dries, while it sends forth its living streams from year to year and from age to age?

It has therefore been resolved by the Executive Committee, and approved by the Society, at its meeting to-day, to undertake this effort. It is proposed to inaugurate at this half century anniversary a Jubilee Fund of \$50,000 for the endowment of the Publication Department. They have desired this statement to be laid before you at this time, inviting to it the

earnest and prayerful consideration of all those who have the means and the heart to join in the effort. We invite those who may address us this evening, and at our festivities to-morrow, to give us any thoughts which their hearts shall prompt on this subject. And if they or any others shall feel impelled to any other gifts which shall evince a substantial appreciation of the object before us, we hope they will not be restrained from it through modesty, or from any apprehension that it will not be most cordially received.

B.

ADDRESS OF THE PRESIDENT.

I find myself announced, at this stage of the meeting, for an address. It is not my habit of life to address large audiences from the platform, and I do not propose to detain you on this occasion but very briefly, with a few thoughts.

It is now fifty years since, in Andover, Dr. Porter, Dr. Edwards, and other friends of the cause of Christ, met together in a little prayer-meeting and as the result of their conference, established this American Tract Society. Those fifty years have rolled on, until here we gather this evening, with this immense audience before us, come to listen to statements of what has been done in the year past, and in these years past, as the result of the operations of that little prayer-meeting. This Society, in the last five years have overcome numerous obstacles which, if known to this audience, you would not have believed it possible to overcome, so as to permit it to stand before you to-day in a position so promising. Those statements have been made broadcast, and I believe are familiar to you all, and I will not refer to them, except to say that here we stand, with an organization complete for the purposes for which it was founded; here we are, with an organization under a management economical and efficient in all respects; under the management of men in whom you have reason to have the utmost confidence, and publishing books and tracts equal to those of any other institution in the land, and of the very highest Christian literature.

These books and these tracts are what are needed in this community and throughout all our land for circulation; but, as has been intimated by the Secretary, in the statement just read, they have not the means to publish all the books they desire to, or to keep a supply on hand. A student in Williams College, in February, when the revival in that institution commenced, wrote for some of the publications of this Society to be circulated there. A few were sent, and among them the small pamphlet, "How to Become a Christian," written by the distinguished gentleman from Brooklyn, who is to address you this evening. The five or six copies of that work sent were distributed to five or six different students; and they all acknowledge that, under God, they were brought to Christ by the reading of that publication.

It is to extend the publication and circulation of such books, that we need more funds. To-day I called at the bookstore for one of those publications, and found we had not one on hand. Other societies have large funds. The Society in New York has a capital exceeding half a million of dollars; the Publication Society at Philadelphia has a large fund, \$200,000 or \$250,000; the Sunday School Union of Philadelphia has a large fund; the New School General Assembly are now circulating subscription papers, with the hope of raising \$50,000. This Society now presents its claims; and individual pledges have been made sufficient to give a good start for the \$50,000 that it is proposed to raise, beginning on this jubilee occasion. One gentleman, a citizen of this State, pledges \$5,000 for this object; another gentleman pledges \$1,000; and we hope other pledges, to be made this evening or to-morrow, will swell the amount, so that the Society may realize what it so greatly needs, the capital to pursue, enlarge, and extend its business.

But I promised to be very brief, and I will here rest, and introduce to you the Rev. Mr. SAVAGE, of Chicago, who has labored, and successfully, in the Western field, and who has done much with the Army of the Cumberland, and on the Mississippi.

ADDRESS OF REV. G. S. F. SAVAGE.

I have no doubt that every individual in this congregation to-night is surprised at the audacity of any man who should dare to come between them, even for a moment, and the golden-mouthed orator who is to follow. But sometimes a painter finds it necessary, in order to bring out with the most perfect fullness and clearness the beautiful figures upon his canvas, to paint a dark background; and I suppose it is somewhat upon that principle that I am brought forward at this time to occupy your attention but for a moment.

I come to speak to you to-night, in very few words, of the great West, and to assure you that the heart of the West,—of the Christians and philanthropists and patriots there,—of that West which has given us a noble and honest President, and that has given to us a Grant (applause) to lead our army on to Richmond,—to assure you that the heart of that great West beats in sympathy with this Society, which to-day celebrates its jubilee; for they love and honor those principles upon which the Society is based; those principles of truth and righteousness and freedom which they proclaim to the world in their publications. They love the Society, too, for the work which it is doing for them, which it is doing for the freedmen all over the land, which it is doing for our patriot army.

Our work in the West, where there is a most magnificent and vast field for the operations of the Society, divides itself into these three departments. We endeavor by providing a living Christian literature, such as an era of revivals and missions and reforms both creates and demands, and scattering this literature broadly over the West, to educate our people there in the principles of piety and patriotism which ought to govern every human heart. They love

the Society because it has entered this field, and, to the full extent of its ability, has put into the hand of the missionary, of the pastor, of the Christians upon that field, these precious publications, which are doing there, in the conversion of men to Christ, just what our honored President has said one of them did in Williams College a few months since. If there were time, I could give you fact after fact gathered from that field, showing the usefulness of these publications, and the fruit that we are already gathering from the seed that has been sown. And so, if there were time, I should be glad to speak to you in detail of the work that has been done among the freedmen along the Mississippi, from Cairo to New Orleans, in providing an educational and Christian literature adequate to their wants. There is no publication, as I know from personal observation, so prized among the freedmen, in their schools, and in the colored regiments of the West, as the little paper published by this Society especially for them. I wish I could have had this audience with me at a scene which occurred at a freedman's school in Memphis a few weeks ago, when I was there, where there were four or five hundred who had come in at that point. As I distributed among them this *Freedmen's Paper*, and told them what was being done for them by Christians and patriotic men and women at the North, the gladness that filled their hearts shone out of their eyes, and made bright and radiant their countenances; and when I put the question to them, "What can you do for those friends up North who have been praying for your deliverance from slavery, and are now providing the means for your education and elevation as freedmen?" there was a moment's pause; and then a little boy, about half way back in the house, spoke up, and said, "We can pray for them." It was a beautiful answer; and when I asked all in that school who would pledge themselves to pray for the friends up North who were thus praying for them and providing for them to raise their hands, every hand in that school went up — more than four hundred black hands lifted heavenward as a pledge that they would pray for those who were thus praying and caring for them.

I would be glad to take you among some of those regiments, and let you witness the scenes as we distribute the papers among them, and see their greediness for knowledge, and also their capability to receive knowledge. One Sabbath, I addressed the 11th Louisiana Regiment (colored) at Milliken's Bend, and distributed these papers among them. That regiment originally numbered about eight hundred, but a few weeks before it encountered and drove back over three thousand rebels (applause), losing more than one-half their number in accomplishing it. Their colonel left them, and fled to the gun-boat out upon the stream, saying all was lost; yet they rallied under the chaplain and adjutant, and went back and gained that victory. (Applause.) In that regiment there was one man who said he had, on one occasion, received more than two hundred lashes from his master, because he found him trying to learn to read. There were seven of those men in one class, who, eight weeks before, did not know a letter of the alphabet, and who had received instruction only on the Sabbath, and what they could gather during the week; and yet, when I was there, they opened the lesson

book, and read, without making a mistake, except in one single case, of one word, the first thirteen verses of the first chapter of Genesis. That shows their capability to receive instruction. But I must not dwell upon this.

I would delight to take you with me to the battle-fields of the West, and the camps of the West; to tell you of the revivals with which God has visited our Western armies; and how but recently he has been pouring out his spirit at Ringgold and Columbus upon General Sherman's army, that is now marching victorious southward to Atlanta. I should be glad to tell you of scenes along the Mississippi from point to point, as we have visited those different points at different times. I should be glad to tell you of our noble Western soldiers; of the spirit with which they bear their sufferings, in order to put down this mad and wicked rebellion, and save the imperiled life of the nation. Let me say one word in regard to those men. While I have conversed with thousands of them, sometimes on the battle-field, sometimes upon transports, but most frequently, perhaps, in hospitals, from the battle-fields of Lexington, and Pea Ridge, and Fort Donaldson and Corinth, and Iuka, and Vicksburg, and Arkansas Post, I have never yet heard from a single wounded soldier an expression of regret, whatever suffering he may have experienced, at having enlisted in the army. (Applause.) That is a most wonderful fact to me. I have seen them armless and legless; I have seen them pierced through the body; I have seen them with mutilated heads; I have seen them on the surgeon's table, undergoing the amputation of some limb; I have stood by the bedside of the dying, and heard them speak of wife and children and loved ones at home, — yet never, under any circumstances, as I have said, have I heard a word of regret from them at any loss; but over and over again they have said to me, "All I ask is, that I may recover, so as to go back again and finish this war for the complete overthrow of the rebellion." (Applause.)

It is to such men that we minister. We have sent from our depository in Chicago the publications of this Society into over two hundred and fifty regiments of the Western army, reaching from Cairo to General Banks's department at New Orleans; besides furnishing hospitals, gun-boats and camps, as we have had opportunity. But I must not dwell upon this. Gladly would I do it under other circumstances. I only say to you, as you want to help and bless the West, as you want to help and bless the South, as it is coming up to its new regeneration, aid this American Tract Society of Boston in doing its noble work. (Applause.)

The hymn commencing "Stand up, stand up for Jesus" was then sung, after which Rev. HENRY WARD BEECHER was introduced, and received a most enthusiastic greeting.

ADDRESS OF HENRY WARD BEECHER.

We are in the midst of events which command our senses to such a degree that we are in danger of a subtle materialism. We are in danger of becoming interested chiefly and only in events, forgetful of those principles which cause events. Indeed, already we hear men crying, "It is the actor, it is the doer that should command our respect; and all our men of military mould, of transcendent genius, are men of few words, but of solid performance."

Far be it from me to detract from any man's merit who is a practical man — efficient in action; and far be it from me to permit any practical man, however efficient in action, to withdraw suitable credit from those who are the mainspring of actors — thinkers, speakers, writers. For the actor is the last in the series — and the least. He but interprets into material form that which the soul had before conceived. He incarnates; it is the soul that creates. What has brought together such an audience as this to-night, eager to crowd the platform and the hall of a notorious Anti-slavery Tract Society? (Applause.) I have seen the time when the Tract Society would doubtless have had such an audience as this to-night, but not on account of its anti-slaveryism. I have attended for years and years anniversary meetings, when the condition of success was, that there should be no allusion to slavery — or to liberty (Applause); when prudence consisted in being utterly dumb on every thing that was alive, and only vocal on mummies (Laughter). I have attended anniversary meetings when only radicals cheered, and conservatives hissed any vagrant allusion to living topics.

And what has changed this state of mind? Has it been the outbreak of military fervor? Doubtless that has had much to do with it. The sorcery, the political charm and witchery have been rudely broken and dissolved by the sword, and the touch of the general's hand. It is true that military disruption has set the North and its generals and its courage free from the insidious influence of Southern public sentiment, Southern interest, and Southern politics. But what started the army? How came there to be one? What prepared popular generals to draw their swords? Did they spring from the ground? How came it to pass that the North consented to put the great question of liberty, as the North holds it, and slavery, as the South holds it, to the decision of the sword? How but that the conscience of the North, the reason of the North, had been educated to that point that they felt that it was transcendently important that there should at last be an issue and a settlement of this question? The armies are the effect of Northern reason and of Northern conscience. And how came the Northern reason and Northern conscience to this pitch, but that, as when, in the days of Christ, the disciples went forth, detested men, and with a detested gospel, yet inspired of God, making head against kings, against literature, against wealth, against the power and fashion of the world, so God, the same God has inspired men in this age, in the same way, with the same gospel, to preach ideas, and give a religious literature, vocal and written? From that very power has been

borne these very actors that now complacently turn round upon us and say, "It is all very well for you to have talk-meetings, but this question is going to be settled upon the battle-field."

You never would have had a battle-field, if it had not been for our talk-meetings! (Applause). No, it is not wise in a nation like ours, whose very form of government rests upon the popular intelligence on great questions of civil government,—it is not wise for us to take away that very lamp and light by which the people shall be enlightened. It is this very talking that has secured the New England intelligence and the New England educated conscience. The mother begins it. Good talker is she! The mother's deeds are not to be forgotten; and if you reckon her songs and her prayers and her musical conversation as a part of her deeds, I am on the side of deeds; but if you reckon the practical work of her hands only as deeds, and all the rest as talk, I am on the side of talk;—for in all the books that shall be printed afterwards, in all the discourses that shall be delivered, there is nothing so musical, nothing so eloquent, nothing so nearly divine, nothing so purely given, as the Christian mother's talk to her children. Its influence begins in the nursery; it widens; it goes to the school; it goes to the pulpit; it goes to the lecture-room; it goes to the press, and all through the community. This divine work of propagating thought, this divine work of educating, by bringing all the soul-power of men trained of God to bear upon the understanding and heart of the community, has vindicated itself. Show me any people on the broad globe that have done more to make talk honorable than this same Puritan New England people, that now, in the providence of God, are called to steer, morally, this nation through its great exigency—and they will do it! (Applause.)

It is, then, the superiority of thinking, of moral purposing, it is the superiority of work by the mind over work by the hand, that is the foundation of Christian literature. And if men say to us, "You are doing but little," I say to them, "We are moving you who do any thing outwardly." If they say "This is nothing but wind," I say, "Yes; it is the wind of the Holy Ghost, that was breathed on the Pentecostal day in concentration, but that has been wafted in zephyrs ever since, and is the wind that moves the world, that swells the sails of enterprise, that moves in all the channels of thought, and carries it into forms of final execution."

Now, we are in the midst of great accomplishments. We are not, however, to forget, in the thunders on the Potomac, the silent influences out of which these things were evoked. The sound, the demonstration, is there. Only a month ago you might have searched the trees of the Common, and found not one single leaf. Nay, two months ago, you would scarcely have found a bud. Now they are waving their banners and lifting their hands of thanksgiving to God on high. Where did all this green sheen of leaves come from, but from those quiet little buds nicely nestled in those axils—little baby buds, cosily tucked up in their beds? Out of these little nothings came all this brave garniture of strength and beauty; and so all these great events that are transpiring in our midst, have come through the little buds

of thinking — little prayers, little hopes, little feelings. Mighty, through God, have these proved, to the pulling down of strongholds. To the power of thought, to the power of conscience, we owe all that is now arresting our attention. So, I say, we ought not to fall into the mistake of being won by the physical and the material, from a due consideration of that which is the master of them, as it was the precursor and the cause.

I have been advertised to speak to you to-night, I know not why, a historical address. It is far beyond my expectation that my poor address to-night will become *historical*. (Laughter.) If you mean by “historical” that it shall be retrospective, I advertise you at once that it will not be. If you mean “historical” in the sense that it is to be a narration of matters yet to come, that would have been better styled prophetic. But, really, having tried my hand at prophecy for the last two or three years, I am going to change my profession. (Laughter.) I have made a number of prophecies; and I find that my prophecies are about as good as any body’s else, and they are all of them good, except in the simple matter of coming to pass. (Merriment.) Therefore I can not hope that my address will even be prophetic to-night; and rather than to have styled it “historical” or “prophetic,” it would have been better to have left off the adjective, and called it simply “an address;” for I am going to speak upon the subject of a Christian literature, and the necessity of such an organization as this for its propagation; for literature is powder, and organization the cannon to fire it in. (Applause.)

It needs that there should be in the world a Christian literature. We may safely trust to the chances of genius, to the relation between want and supply, for common literature; but the world has not yet grown so ripe that we can trust for our Christian literature to that. A flame may become so strong that you can carry it as a fireman’s torch is carried, defying the wind to blow it out; but when the candle is newly lighted, you must inclose it within the glass sides of the lantern, to shield it from the winds, or it will be blown out. There are secular writings that come to possess that kind of potency by which they propagate themselves without much care; but a Christian literature yet needs nourishing, it yet needs care, that it may not be extinguished; for though the world is much improved, and is mightily growing, it has not yet so improved that it is not wicked, that it is not selfish, that it is not proud, that it is not despotic and domineering, and a literature that inculcates meekness, gentleness, and above all, benevolence to selfish men — with earnestness and power — such a literature as this can not stand except by some nourishing and some protection.

Now, if we are to have a renovating literature on the globe, it must be the subject-matter of cultivation. We do not leave the literature of the pulpit to the chance inspirations of men. We have schools of the prophets; we have ministers of the church; we take the utmost care to lay broad and deep the foundations of that spoken literature in which has been, to so great a degree, the life and power of the times, and of religion itself. That literature — the literature of the pulpit — has many advantages. The living

speaker puts himself into his words. He takes the Word of God ; he eats it ; it becomes himself ; it is transformed into his life ; and then, taking his personality, it goes forth with all that vital enthusiasm which belongs to the living soul ; and so it becomes more potent for immediate effect, for influence upon the soul, and for stimulus, than it could do even in the read page of inspiration. Why should the Saviour, who inspired the truth and revealed it, have ordained preachers of it, but that its living form, spoken by men, should be more potential than its printed or written form in a book ? There must be, there will be, this advantage in favor of spoken literature.

On the other hand, men die — books don't. Men have the the bronchitis — books don't. (Laughter.) Men have the dyspepsia — books don't; I wish some of them did! (Laughter.) Men grow weary — books don't. A man having worn out his genius, can never be reproduced. He lives for his time, but that is the end of him. The series begins and ends with one. But if a book wears out, the stereotype plates can make another just like it, or a thousand just like it. You can multiply that book-man a million times, and send him all over the world to speak in a thousand languages. He never grows tired. If you burn him he has a brother to take his place. The unmartyrable books have great advantage over the frail living speaker ; while the speaker, in enthusiasm and present power, has a great advantage over books. We need more of both. We need to rear up more men. We need more preachers of the gospel — professional and lay preachers ; but we need more, than we ever did before, the silent preaching of the page — the preaching of a Christian literature ; and it is for this very purpose that such associations as this are formed — to spread it, and, by spreading it, indirectly to stimulate the production of it.

Now, it is not the fault of this association that the best literature has not hitherto been spread. You have gone back into the old original Society, reasserted your identity and separateness, because the other Society, which had for its immediate object the distribution of a literature fundamentally approved by all denominations, tempted by respectability and patronage and wealth, undertook to spread a partial literature. How a partial literature ? It undertook to spread the literature of the past ; it undertook to refuse the literature of the present. It undertook to spread the pious thoughts and meditations of men in ages gone by. In other words it was abominably afraid of the radicalism of the present day, and compensated itself by printing all the books of the men who were the radicals of their own day (applause) ; for there never was a man whose books lived after he was dead, who was not a radical. From the day when it was declared that "the ax was laid at the root of the tree," it has been only root-men, or radical men, which are the same things, who have had any life. (Applause.) Now, thank God, we are in a condition to take hold of hands again. You, sir, remember that the last time I had the privilege of standing on the platform of this Society, it was in New York. My work was less agreeable then than it is to-night. It was my task, then, to set forth the sins of the other Society, and, with parental fidelity, chastise them. (Laughter and applause.) If that work was

not then done I shall never have another opportunity, I think, of doing it, for God in his providence has converted them. I ask nothing better than the address of such a man as Bishop M'Ilvaine; I ask nothing better than the tone and temper of many of the utterances at New York; and so far from entertaining any grudge, so far from being sorry that even at last the New York American Tract Society is prophesying with the rest of the prophets, I thank God for that, too,—the bright consummation of this great struggle. But before, they went upon this rock, and failed because they refused to become the instruments of propagating a living literature in distinction from a dead one. What Bunyan said, with a little tinkering—and why not? he was a tinker himself—(laughter), they could print. What Doddridge said they could print. What was said by the heroes in the struggle on the continent, they could print, if it was only so far removed from the present time as to have no connection with it. They could print all that. The only things they could not print were those things which the judicious of all denominations could not agree on. In other words, they made an effectual stand against every thing that was vital, and belonged to the present time. The consequence was, they fell from grace; that is, from your grace and gracious opinions. But God, who overruleth all things wisely, overruled this wisely; and this Society, after so long sleeping in a Rip Van Winkle slumber, has waked at last, and clothed itself again with its old faith and power. Beware, I beseech you, after you have pushed on for a time, after you have got your fifty thousand dollars capital, and your respectable Board, and your long list of members,—beware, I beseech you, of thinking more of the machinery than of that for which it was given you! For our organizations always insist upon having engineers. Now, an engineer runs with his hand upon the machine all the time; and the great danger with associations is, that they will be always thinking how to keep their machinery in repair, how to keep it strong and bright, and how to make their ordinary time; and the moment a man becomes afraid of his machinery he ceases to become a propagator, and becomes a slave. It is the nature of institutions to make men conservative, and if they do not watch against this tendency, they will become not only stationary machines, but almost useless ones. This Society will become just as useless as, for ten or twelve years past, the American Society at New York has been, if they refuse to provide a vital Christian literature, adapted to the wants of the present; for, much as I believe in the past, there is but very little of the literature of the past that will be of use to us. There are some things that are universal. There are expressions of the great feelings and moral sentiments of men that will be just as effective in one age as another. The words of Christ are just as vital to-day as when he uttered them in the garden to Mary, or when he spoke from the cross to his mother. The words of the apostles are just as vital to-day as when they were uttered, because they were, for the most part, universal; they touched those great sentiments and affections that belong to all men in all ages alike. David, singing, sung for me as much as for those who heard him sing. The song of love—that has no date, no age, and no nation; it is not peculiar, but is common the world

around ; and he who truly feels it and sings it, in any language, sings it for all languages : he who sings it in any age, sings it for all ages. Faith, self-denial, consecration, holy hope, aspiration, and courage, — these great themes, once well expressed by noble minds, are expressed for ever ; and that part of the literature of past ages, therefore, that is vital with the expression of these great sentiments, is just as good for our time as for the time when it was made. There are therefore many books, and almost all hymns, — for hymns are the thoughts of men in crystal, — which are just as good for us as for past ages.

But, besides the literature of sentiment, if any age is true to itself, or is permitted to be true to itself, there will be a vast amount of literature, general and applied. Now, Christian brethren, there is very little that we can borrow from antiquity of that kind, for the simple reason that, for the most part, there has never been permitted, until our day and nation, a literature of ethics — a Christian literature. The discussions that come to us from the time of Moses downward, are discussions, for the most part, of theological and doctrinal matters. It is mourned by some that there is such a defection from doctrine in our time, and that men are not so much interested as they were in doctrinal questions ; and it is thought to be a sign of decadence of faith and of a loss of purity. There ought to be doctrinal discussion, as I shall show you presently ; but, for the most part, these minds judge of the importance of doctrinal discussions as differing from ethical, from looking back and taking their measure of what is proper from the precedents of antiquity. But we are to remember that only within a few years, comparatively speaking, — within a century, — has it been permitted, to any considerable extent, to Christian men to express themselves upon government — on the relation of ruler to subject, and the duties of the subject. The ten thousand questions that agitate the bosom of society have not, hitherto, been open to the pulpit. Custom does not even yet open them to the pulpit as largely as the pulpit requires they should be opened ; for our pulpits are not yet gardens, where every thing is planted, and every thing made to praise God. They are, to a very great extent, tubs, each one with its own little orange-tree growing in it ; and that tree, in that tub, just so big and no bigger, and with just so much fruit and no more, must be deported every Sabbath day into the sanctuary — that, and no more ; and if a man say any thing to which the people have not been accustomed, they hold up their hands and say, “ That is not fit for the Sabbath day ! ” That is to say, they are not used to it. If they had heard it much oftener it would be much fitter. But they have never heard any doctrines discussed but those to which they are accustomed, and they say, “ Our preacher is becoming latitudinarian ; he is wandering from the gospel.”

The old pulpits were obliged to confine themselves to one simple section of human experience — namely, its personal and moral sympathies ; and the bulk of the preaching and books, a hundred years ago, was sentimental, not ethical, because it was not understood that laymen or preachers had a right to wander into this territory. For these things were parceled out ; the preacher was expected to take care of the soul ; to the magistrate was given the power to take care of the civil part of man. In consequence of this, you

shall find great barrenness of ethical literature in the past. There is very little of the application of the great truths of vital religion to man's domestic economies, and it is not until within a comparatively modern date that they have been thus applied; but growing more and more, in every age of the world, and every country of the world now.

We can not go back to antiquity, then, for the fullness of our literature. A Christian literature may be borrowed from sentimental sources in the past; but when we come to ethical literature, we must make it ourselves; for we are living in a day when more questions arise for adjudication, under circumstances of greater freedom, than ever before in the history of the world. It would seem as though eighteen hundred years ought to have settled a good many questions, past all controversy; but there is never a question settled that has not to be unsettled and discussed anew. You can not plow your farm once for all when you buy it; as long as you own that farm you have got to plow every spring, and put in your seed every spring; and you can not put in the spiritual plow once for all, and settle questions. They open again with new applications, new relations, interests, and complications, and there is brought to bear upon us the necessity of settling every one of the past ethical questions in so far as they are abstractly concerned; not to evolve radical ideas, not in regard to their systematic relations, — though much yet remains to be done in that matter, — but in reference to their practical application to human life. We have got to bring the great law of love to bear, and the other great law of conscience, that worketh with it ("for love worketh no ill to its neighbor"). The ethical literature of the world is yet to be made, and we are the people who, to a very great extent, have got to make it; and for this very simple reason: we are in circumstances of greater freedom, and we have the special education that qualifies us to make such a literature as no other nation ever had. I look upon this nation in the past as having been in its cradle, and now, emerging from the nursery, it is just taking hold of its young manhood. When this war shall have ended, and we shall have addressed ourselves to the great work of filling this continent, and making practical the great doctrines of human rights which we have held theoretically; when we shall have addressed ourselves earnestly, honestly, and thoroughly to the carrying out of these great doctrines, we shall have just entered upon our Christian manhood; and at that time, with such wonderful power and resources, after such experience and suffering, after our final victories, first on the battle-field then on the moral field, this nation will stand before the world as the Christian-teacher nation. It is not arrogating any thing to ourselves to say that, before all other nations, we are to be put in the attitude of teachers, and that God has laid upon us both the development and the application of Christian literature, respecting the nature of man, the nature of God, and the nature of civil duties in the individual citizen. The great questions that rise up out of the bosom of society, multitudinous, uncountable, — these are to be adjudicated by the great law of Christian rectitude, and we are to do it. And then, having given to the world this literature, translating it into every tongue, — first having translated it into the facts of conduct, — we are to spread it abroad over the earth.

To those of you who, to-night, see but little of the practical development of this idea, this may seem the dream of enthusiasm. So when this Society was first formed, to those who looked on from the outside, the usefulness that has attended its history seemed, when prophesied, the dream of mere idealizers, of mere enthusiasts. But I tell you future years are to be more fruitful and wonderful in the achievements and conquests of Christ in this world than any that have gone before. I believe we are coming upon an era of revivals that shall be nobler than any that has ever been known; to a time of consecration broader in intelligence, freer in Christian liberty, holier in aspiration, and more fruitful in practical labor, than was ever known before. I believe that this great drama of war has been also a drama of spiritual resurrection, and that this nation is getting a power of piety and influence in the world such as she has never known before, and of which we ourselves have no conception; and that God is preparing his special ministry to be the almoners of a bounty that shall be coextensive with the world. We are on the eve of great events; not the loud conflict of arms alone, but we are on the eve of silent events, of invisible events. There is to be a new development of thought, of feeling, of enthusiasm, of all blessed Christian influences, that are to make the world different from what it has been hitherto.

Standing, then, at this point, I hail not only the advent of this association, but of every other of like character that proposes to propagate a Christian literature, for in that I "see the way of the Lord"; and these myriad voices of tracts and books are all of them so many multiplying voices, every one going every whither, crying, "Prepare, prepare ye the way of the Lord!"

On this matter of the literature of the church, allow me to say one single word. I do not know but we must yet be drenched with amatory literature still further. The common sewer must have its due, and there will still flow, I suppose, the feculent streams of unsanctified literature. The newspaper must still hold on its way; and as this is itself dependent for its support upon popular approbation, there will always be a bad press, a bad newspaper literature. It can not be doubtful that there will be, also, a literature unsettling and unsanctifying, springing from scientific sources and from skeptical minds. But there is another literature that will rise out of all this discordance and all this corruption, — a literature that shall evolve the doctrine of Christian humanity and Christian rights, as founded on Christian humanity. That has already begun. That, even the cannon is now preaching. That, the sword is writing. Every blow that Grant strikes for victory for our nation is a blow struck for the liberty of some slave. The emancipation of the degraded slave and our own emancipation are tied inseparably together; and God has made it so that you can not strike a cord from your own wrist without separating from the other end of the cord the wrist of a slave. The practical developments of all literature and the developments of Christianity are pointing in one direction at present — to enlarge and illumine the great truth of the value of man, the dignity of man, the Christianity of man; and all the power of God is descending to hover round about every individual soul, the lowest and the least; and Christ is saying to every man, "Inasmuch

as ye did it unto the least of these, ye did it unto me." Out of this sublime and not yet half-fathomed sentiment of our Saviour is to arise up a stately literature, which, for beauty, for pathos, for power, for practical working in human affairs, is to be such as has hitherto never been known. We are no longer to hear all manner of excuses when men point back to the time when the early singers sung to clear their voices; we hardly know why they sung. Then came the great intermediate school of English singers, and they sang the praises of their patrons — our Popes and our Drydens, and all who preceded them a little and succeeded them a little. You may search through them from one end to the other, and you can not find a single generous line, or one sentiment that recognizes the value of a man. Of the value of a *lord* you can find any number; of the value of a rich patron, any number; but of sympathy with poverty, with labor, with rudeness, with vulgar men, — if you please so to call them, — you can not find a line in that great torrid sahara of English literature. Then came the reaction, the school of Cowper; and then the Lake school. It has been said that that was a sentimental school. It was sentimental, lisping, childlike; it tried to find its way toward something besides educated and courtly affectation. Out of that has come our literature of to-day; and with all its foibles and all its faults, we may say that the literature of the globe is now pivoted on a Christian humanity. Take the French school, with all its abominations. Every part of it, after all, that aspires to be superior, takes its lesson from the teachings of a Christian humanity. Even the writings of Eugene Sue take their vigor from that inspiration; and I need not say to you from what source Victor Hugo draws his inspiration. In England, if you were to take from the literature of Dickens and Thackeray and their compeers, all that teaches a vital humanity, you would take all there is of it; and it may be pronounced, now, that the literature of the present day is characterized by its essential humanity, the recognition of the value of man, not by his position in society, but by his relation to God and eternity.

Now, we are coming upon the era when this first step in a regenerated literature is to be taken; and I apprehend that there will be a literature just as far in advance of Dickens and Thackeray as theirs is beyond Dryden and Pope, and the writers of that school; a Christian literature, sanctified in love, and in purity, and blessing, — not one class only, not one rank only, or one nation, but, like the gospel, blessing all classes and all ranks and all nations. And if any man has a superfluous fund, I do not know how he can better invest it than in the promotion of such a literature.

You can make your property work for God while you take care of it, and that is very well. You hope that your heirs will do it, and it is a very godly hope; but I have observed that heirs generally have a mind of their own, and many a man has earned, and consecrated with many prayers, property that his children did not use just as he would have had them; and my advice to any man who has got enough of riches to support himself is, You had better put your property into such shape, while you live, that it can not be diverted from its function after you are gone, but where it will be sure to go on doing

good just as long as civilization stands. When I was in London, I walked round many of the eleemosynary institutions there. They have carried this matter to excess in England. They have charity schools and foundations to a vast extent, — an unwise extent. In many cases, the funds are so disproportionate to the number that are permitted to enter, that they have to apply to the government to allow others to come in, in order to use the abundant means they have. They are tied up with all manner of ludicrous restrictions, that narrow the field of their usefulness. But still I could not, in passing through Edinburgh, and in London, and various other cities of our old English mother, — God bless her, in spite of her infirmities! (applause), — I could not but feel impressed with the great wisdom of those men who incarnated their funds in the form of institutions that do not die. They died a hundred and fifty, a hundred, or fifty years ago, but not only their money lives, but the whole power of their life, as represented by their financial economies, lives, and is to-day as young, as vivid, and as potent as when they were alive.

If fame must be the object men look for, let them leave their money where every title-page would bear their names, and carry them throughout the world. I would have men work from nobler motives, and look for their fame when God calls them to heaven. If they work for him they will find a fame adequate to their highest hopes there. But if a man must have earthly fame, where better can he put his money than in these permanent investments of charity that are strengthening the life of the nation, and which, when he is old, will still be young; when his hand is palsied, will work with almost omnipotent power; and, when his eyes are closed in death, will still be instructing the world, almost with omniscience? Here is an ambition worthy of any man.

I saw a man in the street a day or two ago, who, I was told, said, ten years ago, "I have got money enough to support myself. Now I am going to work just as hard as ever I did, and give away all I make." I turned round to look at that man, full. He was A MAN! I wouldn't turn round to look at a man who is merely rich; I know what they are made of. I do not blame a man for being rich; it may be only his misfortune, not his fault; and when a man is rich and good too, I respect him, because he has gone through a terrible furnace. I tell you, hardly shall they who love riches enter into the kingdom. We have all seen this illustrated lately. How crazy men have been made, in the stock market; perfectly insane! When, therefore, I see a man who has gone through all the temptations of business, and has come out rich, and yet has grown richer in his soul, I honor him, — but not merely because he is rich. But the man who, having got enough to support himself and family, says, "I will add no more to it; I will devote all my energy to my business, and the entire profit shall go to charitable purposes, and I will administer it myself" — that is beautiful. What a satisfaction such a man must have! The man to whom I have referred said he was coming to hear me speak to-night, and if he is in this audience, I thank him for helping out this speech by such an instance as himself. (Applause.) And I say that there are many within the sound of my voice who might profit by my saying, "Go thou and do likewise."

When, therefore, this Society makes an appeal for a Publication Fund of fifty thousand dollars, to spread a vital Christian literature, it ought to make you ashamed if they have to go out of the city, or go beyond the week without having the money subscribed, that they may go on rejoicing. It is not often in a man's lifetime that he can have an opportunity to invest his money in a way that will perpetuate his influence long after his tombstone has crumbled, and tombs themselves have passed away and been forgotten.

God grant, sir, that you may live to a green old age, — though not to an old age of greenness! May God grant that your prosperity shall not corrupt you; and of all the curses that God delivers you from, may he deliver you from the curse of attempting to take care of your influence; for whenever a man or society has gained power and used it, and got a reputation, and set themselves thereafter to watch the shadow of their reputation — oh, for somebody to bury them! Of all things that smell bad, dead things that can not get buried are the worst (laughter), — men or societies. May God give to you annual resurrection, annual power, love to man, love to God, and that fearlessness in preaching the love and justice of God among men and to men, that shall make you hated of bad men, honored of good men, and beloved of God! (Loud applause.)

A man may make a million dollars and be — a man. For a man who has got a million dollars, you know, *is* a man — in New York, and, I suppose in Boston. (Laughter.) Every body takes his hat off to Mr. Million Dollars. He is conciliated, he is respected; and if there is any prospect that the dew will be shaken off his branches, he is invited every where. If a man has a million dollars, he is a man; but he dies, and his million dollars is cut into four quarters, and four persons carry it off their several ways. Mr. Million Dollars, after an appropriate funeral, is buried, and there he lies; and in a few years nobody talks about him, nobody thinks about him, nobody hears about him. In fifty years the shrewdest man might go and read his grave-stone, and find — “Mr. Million Dollars.” “Who was he, and where is his money?” And it would puzzle an antiquary to tell what those four heirs did do with it. It puzzled them after a few years to tell where it had gone to. (Laughter.) He made his money; it gave him power and influence; he distributed it among his heirs; yes, he *distributed* it, and they squandered it; he died and went to dust, and that was the last of him, so far as this world is concerned — I don't know what became of him beyond.

But suppose that instead of that he had made himself his own executor, and had put fifty thousand dollars behind a printing-press, and said, “As long as interest lasts on that fifty thousand dollars, work, Press, work!” Suppose he had taken some treatise written for liberty, based upon the Bible, and carrying out the vital power of the gospel, and had taken another fifty thousand dollars, and put it into the hands of the Tract Society, saying, “I consecrate to the printing of that book this fifty thousand dollars; work with that money as long as it can bear interest.” Suppose he had taken five hundred thousand dollars, and appointed them his sentinels — stationing fifty thousand dollars there, and there, and there — they would go on working

until the last trump sounds; and when a hundred years had passed over his grave, his name, through that Society, would still be fresh, and his influence still be potent for good. Every tract would bear his name upon its imprint, and a million tombstones could not make it so illustrious.

ADDRESS OF REV. C. P. LYFORD.

I confess I am very much astonished. I had expected to see you all start and run when Mr. Beecher sat down. He attributed your presence here, in such unprecedented numbers, to your love for and devotion to this cause. I did not believe him, quite. I thought he himself had brought you here to-night, in part; but I begin to believe that you love, and are most intensely devoted to this cause, or else you would not remain here a moment longer.

The respected President made one request that I would be very glad to comply with, and will in a few moments. He made the request, at the commencement of this meeting, that every body in the house should keep as still as possible. I would like to do it, but I tell you what it is, I would not take the responsibility of letting this meeting be dismissed immediately. It is not the way that God works in nature. Who ever saw, after the sun had gone down, the darkness of midnight immediately follow? A wise and prudent God has arranged it otherwise. And you never see a terrible tempest subside at once, and the sky become clear and the air quiet in a moment — never. (Applause.) In the first case, you have, after the sun has gone down, a slow, gradual fading away, and finally a few very faint, feeble rays, and then they are gone, and it is dark; and in the second case, the tempest begins to recede gradually, gradually, until finally the last dark cloud disappears, and it is clear again. I say, then, I would not take the responsibility of having this meeting dismissed immediately, for I am going to detain you but a few moments.

I am aware that you love the reverend brother who has just addressed you, very dearly, and that you have listened with great interest to the words that have fallen from his lips, but there are those whom you love a great deal better. They are the soldiers of our noble army. There is one lying upon the ground, perhaps your own beloved relative. A ball has pierced him in the breast; his life-blood is flowing out; he has no wife to come and hold him by the hand; there are no dear ones to whisper sweet words in his ear; there is no physician, even, to come and smooth his passage through the dark valley. All alone, with his mind going back to his New England home, he is breathing out his last. If you would like to know what this Society has done for him, I will tell you in a few moments. Or, in some one of the hospitals, with his arm shattered, or mangled in some part of his body, is some other dear friend. Turn which way he will, he can find no rest, get no sleep, no bodily comfort. Yet he does rest, and has sweet peace, sweet comfort. If you would like to know what this Society has had to do with bestowing that peace and comfort upon him, I will tell you, in a few moments.

When this war first broke out, and America's sons hastened to the battlefield, resolved that at last America's soil should be known as the home only of freemen, and that the star-spangled banner should be known as the banner of freedom throughout the world, there was a glorious demonstration of American Christianity and of the religion of the American churches. The American people could not say, "Let them go, they are nothing but soldiers; let them perish, let them die;" the American churches could not say this. Hence, fair hands began to ply the needle, and organizations were formed; and there was a determination, on the part of the whole people, to follow these men with home comforts. Then the churches resolved that they should be followed with the Word of Life, and they have been straining every nerve and making every effort to carry this resolve into practice, and God is blessing our people and the church for it; and that is one of the greatest blessings that has come out of the war. A nobler work has never been done than the American Tract Society is doing in the army; and there is not in the whole wide world a more promising or more interesting field for effective Christian enterprise and labor than presents itself there. Oh, how the soldier loves to read! He has been accustomed to it all his days up to the time he entered the army; and I am sure that the absence of reading-matter is the great cause of such evils as gambling, card-playing, and the like, among the soldiers; and if we can supply the army with good secular and religious reading-matter we shall hear no more complaints about those vices. And how gladly they receive it! I never make my appearance in camp with an armful of papers and tracts that they do not press upon me in crowds, and I have frequently had to mount a wagon, and, taking up a handful, throw them into the air; and then, what eager hands would be stretched out for them! I have sometimes thought that they grasped them as greedily as if I was scattering greenbacks among them! I remember one Baptist preacher, who had been three months in Libby Prison, told me that after he got out the first paper he saw was a copy of the *New York Herald*, and he could not restrain himself from clutching it and reading it all through. He said that, although that sheet was not a favorite one with him, he never saw so interesting a paper in his life. The body, you know, may get starved so that it will eat strange food; and the intellect may get so starved that it will eat even the *New York Herald*. (Laughter and applause.)

I tell you, you can not conceive the eagerness of the soldiers to get the publications of this Society. One Sabbath, before the army moved, I went out among the camps, and found a battery, the men of which had not seen a printed page nor had a religious service since the war commenced. They had been stationed at distant and obscure posts, and had not been visited by the agents of this Society or any other; and when I went among them with an armful of religious papers, how they pressed round me, and began to take out their pocket-books! "But," said I, "these are religious papers." "No matter; it is something to read," and they pulled out their money. "No," I said, "I will give you these papers." And how gladly did they receive them! I shall never forget a German who came up and asked, "Have you

got any *Deutsch*?" "Yes," said I, "here is a *Deutsch* for you." "Oh, that ish goot; that ish goot," said he; and the joy of heaven, almost, beamed on his countenance. He, too, began to get out his money. "My friend," said I, "put that up. I will give you that paper, from the Christian Commission." He opened his eyes wide with astonishment. "Oh, that ish much better ash goot." (Laughter and applause.)

I remember that in Alexandria one day, for the want of something better to do, a couple of soldiers had got into a quarrel; a crowd had gathered round, and there was a fair prospect of a grand row. I happened to be standing by with an armful of papers, and believing the thing might be stopped, I jumped in between the two men just as they were raising their fists to strike (not knowing but I should get a blow on each side of the head), and put into the hand of each one a paper, and said, "Here is something that will help you pass away the time a little more pleasantly, if not more profitably." Then I distributed the papers among the crowd, and they took off their soldiers' caps, swung them in the air, and gave three such rousing cheers for the "missionary peace-maker" as I never heard before; and in two minutes they were sitting round, some on wagons and some on the ground, reading the blessed word of the Son of God, as it was contained in those printed pages. (Applause.)

Oh, I tell you, sir, they love this reading-matter. One day I was at a camp of convalescents, with Professor Barrows, and we saw two men gambling. The Professor wanted to see if the game could not be stopped with reading-matter. I happened to have a package of cards with passages of Scripture printed upon them, and as they were engaged in the game, I crept up behind them, and as each one laid down his card I took one of the Scripture cards and laid it down upon his. They looked up at me, and I said, "My friends, I shall claim that hand, for I played the best card." "Well," said they, "we didn't know you were in this game." "Perhaps not," I said, "but it is one I used to play years ago; and if you will wait awhile, I will tell you how it happened—that I left off." "Well," said they, "we will hear you;" — but looking as if they meant to go on with their game. I then went on and told them some of my own experience; how I went out into the world at an early age, with none to watch over me; and how Satan made me an easy prey, and drew me into that and other vices, until he got me near the gates of hell, when God, in his great mercy, laid his hand upon me, and drew me back, as "a brand plucked from the burning." I told them how much better and happier I found the Christian's life to be, and how much more glorious his prospects; and then I appealed to them, in behalf of their mothers and of the blessed Saviour, to forsake that and every other vice while they were in the army; to keep themselves pure; if they lived, to live like men and Christians; if they died, to die as the Christian dies; and if they returned to their homes, to return carrying joy and gladness with them. The tears began to flow, and one old man went and put his cards away, and said he would play them no more; and another man said, "Give us good reading-matter, and you will see no more of these cards and

games here ; but unless we have something to read, we must have our games of cards, and our other means of whiling away our leisure hours." That is just it.

The agent of this Society has given away a vast amount of reading-matter. I can see a room in the Post Office Building at Washington now, which was filled with books and papers and tracts, and I can see him with his wagon, going out to the different hospitals, and all through McClellan's army before it marched, and supplying them with the blessed Gospel of our Lord Jesus Christ; and when that army did finally march, I remember how he continued with it, carrying the precious seed. I shall never forget that ship-load of soldiers at Alexandria, whom he visited, the same day that the incident took place there to which I have referred, and began to hold out to them the Gospel Banner Messenger, with the flag upon it, and how, in a few moments, those printed pages were flying up over them like a white cloud, and every man — soon to go into battle, and many of them to fall — was reading the precious truth of God, as it has been there printed. Oh, I assure you, my friends, that this association has done much, and is doing much, to meet the great, pressing want of the soldiers in the army; and the blessing of God is upon its labors, and they shall bring forth fruit evermore. Love it, sustain it, and thereby make our nation stronger and better prepared to fulfill the glorious mission among the nations of the earth, which God has placed before her.

The Doxology was then sung, the benediction pronounced by Rev. Dr. ANDERSON, and the meeting closed.

C.

THE JUBILEE BREAKFAST

Was attended in the Music Hall on Thursday morning, May 26, at 9 o'clock. The body of the house and the lower balconies were well filled by a large company of ladies and gentlemen. The platform was occupied by the President, WILLIAM A. BOOTH, Esq., and other officers of the Society, also by many prominent clergymen, of the various denominations, and gentlemen eminent in position and distinguished for their open-handed charities. A long table occupied the center of the floor, and other tables were spread in the corridors, and bountifully supplied with substantial viands.

Rev. A. L. STONE, D. D., having been invited to assist in conducting the exercises of the occasion, was introduced to the audience, and said, —

I am not accustomed to make any very strenuous objections to coming to a well-spread table, and I certainly shall make none now, for I live out of town, and my early morning ride has given me a keen relish for these festivities. And then, the next best thing to sitting down to a well-spread table, — I don't

mean the next after but the next before (laughter), — is to sit down in good company. And when, in addition to that, I am permitted not only to be a guest, but to change that character and become as it were the host, and ask every body to sit down at my table and make himself at home, I consider myself doubly privileged. That privilege I find I am to have here. Look, then, at these tables. They are spread for your refreshment, spiritual as well as bodily; for eating together is an act of family communion. The jingling of teaspoons and the rattling of knives and forks are pleasant household music, and when we eat together, heart beats to heart, all stiffness and coldness and formality melt away, and the intercourse becomes genial, frank, and warm. But this, you will understand, is only what may be called, perhaps the introductory, and it will have to be restricted somewhat as to time. Will half an hour be long enough for you? (Voices, "Yes, yes.") If in thirty minutes you can dispose of the entertainment which these tables offer, I will then invite you to the intellectual feast.

The overture to "Der Freischutz" was then performed on the great organ, by B. J. LANG, Esq.

A blessing was invoked by Rev. WILLIAM JENKS, D. D., after which the Chairman said, "You are at liberty now to break ranks, and attend to the matter of rations." With great alacrity, the company proceeded to take up the matters that had been laid upon the table in the morning, and having discussed them to manifest edification, during the allotted thirty minutes, they were again called to order by the Chair, and the great organ pealed forth the "grace after meat," the organist taking his selection from Mendelssohn.

DR. STONE'S ADDRESS OF WELCOME.

As it was my privilege to welcome you to the material part of the entertainment, of which you have already partaken, I hope to your satisfaction, it is also my privilege to welcome you to that part of the entertainment which is to follow. We have met here to record and celebrate together, in song and praise and Christian communion, the goodness of God to us in the history of this American Society, for the fifty years gone by. We do not feel old yet. It is not eventide with us; it is only high noon. Nay, it is only the noon of our first century. There are clocks that strike the half-hour. We are here to strike together the chime of the half-hour of the first morning hours of our long, long day of light and of work. Some of us, in our individual relations to this work, may be past noon. It may be, perhaps, well enough to call this anniversary the Golden Wedding of the Society; but then, that beautiful symbol indicates decaying strength and waning life, and we are, as a society, only in the dew of our morning youth.

It is not mine to recall the history of the past, nor to indulge in any reminiscences of its earlier or later years. I am only here to extend to you, on behalf of the Society, and in its name, its welcoming salutation to this place and to this scene. We reach out the right hand of greeting and of welcome to all that have gathered here. Oh, that we might first of all welcome some

of the fathers and founders of this Society ! but none of them survive to tread these earthly paths. If they are here to-day they are here by opening heaven's windows, by bending from their golden seats above ; and if our salutations may reach them there, we welcome them to the joy of this reunion and this jubilee. To the veteran laborers, whose life-work and life-memories go back to the beginnings of this association, and who are permitted to-day to see to what that little grain of mustard-seed which they aided in planting and nourishing has grown, we extend this saluting welcome. To all ministers of the gospel, who in their places have been helpers and fosterers of this work, and who have been themselves often helped in these times of need by some simple page from these issues, that has been worth more to the inquiring or careless soul than our most elaborate sermons ; to the writers, whom perhaps the world has not chronicled among its famous authors, but whose words fluttering out on these broadcast leaves, have often been as the Saviour's voice to open the eyes of those who were born blind ; to those whose often weary but never resting feet have gone up and down through all the round of ignorance and poverty and sin and grief, to carry our monthly messages of life and love to many a redeemed soul whose careless glance saw the Saviour's name for the first time on some torn page of ours, and read there the record of his dying love ; to those who have followed fast and far on the stained track of our loyal armies, and in the tented field, in the camp, on the bloody sod of battle, have borne the light and love and hope which have been instilled into these messages of ours to the souls of men ; to all those from kindred circles and scenes of Christian charity and labor, whose only jealousy here to-day is a competition, a generous competition, which shall carry farthest into the thick darkness the banner starred with the truth and grace of Jesus ; to the young men who are to come after us, into whose hands we shall presently reach down the banner-staff we have borne, and who will stand, God willing, white-haired around the next jubilee table, when the century is full ; to all who with liberal hand pouring their silver and gold into the deep and devious channels, which, flowing out every where through the arid wastes of life, and bearing these generous bounties through the land, have made greenness and fruitfulness, and raised a harvest of joy ; to all who with willing feet, who with any God-speed out of their hearts, have helped us, we extend to-day our welcome here.

We were to have met, by the kindness of the city authorities, in Faneuil Hall, — the old "Cradle of Liberty." But that hall is better occupied, perhaps. It echoes to-day, and every day, to the tramp of loyal soldiers (applause) hastening forward from all our patriot homes toward the perilous post ; and we would not block the path of one of them. (Applause.) We bid them, from this scene, God-speed. There is no objection to making this hall a kind of Faneuil Hall, and rocking here to-day the Cradle of Liberty with all our strong arms. (Loud applause.) That is a task which God is doing for us now. He has made this whole land a "Cradle of Liberty," and is rocking it, rocking it to and fro, to and fro, with omnipotent arms. And, as the nations hear the thunder of that rocking, we pray God that it may never

cease until liberty shall need rocking no more in her cradle, but shall stand up, fair and young and strong; and shall walk, — the daughter of our Christianity, nursling of God and America, — true liberty, liberty for the body, and liberty for the soul, — shall walk as a queen through the land. (Loud applause.)

But I said it was only mine to give you the right hand of welcome, and that I have done. All who follow me will be (shall I promise it?) equally brief. That is a shot aimed, not forward, but backward. It is a shell exploded here on the platform. (Merriment.) You will find that we can talk over the fifty years of the Society's history, and all around the round globe of our field of charity, every man of us, in ten minutes — perhaps. (Laughter.)

I can not introduce to you, as I have said, any of the fathers of the Society, but I can introduce to you one of its *uncles*; a gentleman who is a brother to those who sat over the infant hours of the Society, and whom you will welcome here for the sake of those early associations, and for the sake of his own true life and always earnest and hearty testimony for the true and the right. I have the honor of introducing to you the Rev. Dr. BACON, of New Haven.

ADDRESS OF REV. DR. BACON.

I can not quite say that this is my first appearance on any stage (laughter), but I can say, as I have a right to say, that this is my first appearance in the character in which I have been introduced by the Chairman on this occasion (renewed merriment); that is, — what was it, sir? — in the character of *uncle* to Dr. Woods, and Dr. Stuart, and Dr. Morse? (Laughter.) The Chairman says no: only *uncle* to this venerable Society for the propagation of the Gospel, and *brother* to those old gentlemen. I trust that I recognize the bond of brotherhood with all who love our Lord Jesus Christ, and are laboring together in his service and for his kingdom, whether they are yet bearing the heat and burden of the day, on this dusty arena of conflict, or whether they have gone up to the Church triumphant; but, really I know not what to say in this novel character of an old gentleman reminiscent.

I was not in this part of the world half a century ago. I never saw Boston until this Society was more than six years old. Yet I did know personally some of the most distinguished men whose names are enrolled in the earliest reports of the Society, as its officers and committees; and it seems strange to me to come to Boston, and have somebody ask me to tell them something about Dr. Woods, in an Orthodox meeting. About Dr. Woods? Why, don't you know him? Where have you been living all this time, not to be acquainted with Dr. Woods? Dr. Morse used to be well known in Boston, but he was gone from Charlestown before I came here, and was settled in New Haven, where, in the providence of God, I preached his funeral sermon almost forty years ago; so that it is not strange that there should be some here who do not personally recollect Dr. Morse. But if there is any thing of tradition extant among elderly people in Charlestown and Boston, and in these parts, there must be a very vivid recol-

lection, mythical or otherwise, of Dr. Jedidiah Morse, the father of American Geography, who devoted no small part of his life to the business of making known to his countrymen, and through them to the world, the features of this country, as it was when he began, and when he had to travel personally through almost all the States in the Union to find out what their geography was, that he might put it into the little thin pamphlet he was going to get out; and the man who has seen and known Dr. Morse, and had him for a parishioner, feels as if he ought to be able to remember back a great ways. It makes me, as it were, a little giddy with the motion of the ages when I remember that yesterday, I believe it was, we read in the newspapers of a bill in Congress for the construction of a railroad from Lake Superior to Puget Sound. Why, is this the same world that Dr. Morse lived in when he wrote that geography, the first part of it? Build a railroad from Lake Superior? Hardly any body knew exactly where Lake Superior was, within the memory of many of us, and certainly, within the memory of many of us, nobody knew what a railroad was, or was to be; and here we are to-day belting the continent from ocean to ocean with iron paths, and with the wires of magnetic communication. Already every morning, with our breakfast, we get intelligence of what happened on the other side of the continent yesterday. Dr. Morse's name is associated with those wires, as we all remember, and when we think that, a few years ago, Dr. Morse was in charge of a Congregational church in Charlestown, — the only one then there, — and was bringing up a family of boys, one of whom happened to show no particular inclination for professional life, but had a strange knack of drawing pictures in his school books, and so his father finally concluded that, seeing he could not make any thing else of him, he would make a painter of him, and sent him abroad, — I say, it seems strange, just to project your thoughts back a few years when Dr. Morse had the charge of that church and parish, and good Mrs. Morse said that Charlestown was a tunnel to Boston; that every thing poured into Boston, and the ministers and others coming to Boston could always stop at the parsonage to get breakfast or dinner before they came in. You go back a few years, and you arrive at that primitive state of society, and there is a little boy going about the streets of Boston whose invention is now surrounding the world with the iron nerves of thought, intelligence, and communication among all nations, as it were. Why, it makes one giddy, as I say. Where are we?

Now, in 1814, this country was engaged in a war with what was then, though I think it is not now, the most powerful nation on the face of the globe. It was at this time that a few gentlemen, meeting at Andover, completed the organization of the New England Tract Society. Are the ten minutes up? (Laughter.) When the Chairman spoke about those ten minutes, "I remembered a story," as our worthy Chief Magistrate would say, of a venerable Puritan minister, who was once going to preach the election sermon, — whether it was here or at Hartford, I don't know. There had been a long delay (perhaps there was a breakfast — I don't know), and the sheriff came with a message from the governor to him, that he hoped he would be

short. "Short," said he, "if I can't have an hour to preach, and another hour to pray, I won't begin." (Great merriment.) So I go on, Mr. Chairman. (Renewed laughter.)

A VOICE. The audience can hear nothing that is addressed to the platform, merely.

DR. BACON. I am a little perplexed, you see, between the courtesy of addressing the Chair and the common sense of addressing the meeting. (Laughter.) I remember that the time to which I have referred — 1814 — was the era in which the word "shinplasters" was invented. There were no "greenbacks" then, and every bank issued bills promising to pay what never would be paid, and what probably nobody expected would be paid, and not only so, but all over the country, almost every tavern-keeper issued bills to circulate as currency. We talk about our currency now; why, there is no comparison between the state of our country now, in respect to finance, in respect to all manner of ability, and the state of the country, then! It was at such a time that the founders of this Society met and formed a little organization, in the name of New England, to print religious tracts, calculated to do good, which they expected to circulate themselves. If you look into the constitution of the Society, you will find that that was the original idea. Good people had taken up the idea of doing good by the distribution of little tracts — "The Dairyman's Daughter," and such kind of books; Hannah More's "Cheap Repository Tracts," — tracts which gave the first thought of modern tract-distribution. The idea of the founders of this Society was, that, by associating and putting their funds together, they could get their tracts printed more cheaply, and each member of the Society could have an allowance of tracts to distribute by his own hand. That was the simple idea. The idea of printing books was not entertained. The idea of hiring men to give away tracts was not entertained, any more than the idea of the American telegraph. All these are novelties. The simple idea was that of an association, by means of which, putting their funds together, they could get their tracts to distribute with their own hands at a cheaper rate than they could get them in any other way. Out of that Society has grown this great organization which meets here to-day, and which celebrates its jubilee at a crisis in the world's history which was not then contemplated.

Our New England divines have been for a long time, perhaps are even to this day, greatly agitated on the subject of the millennium and of prophetic chronology. There has been a great deal of ciphering over the book of Daniel and the book of Revelation, and I can remember a venerable man, long since gone to his rest, who told me nearly forty years ago that he thought I might live to see the millennium, because it was going to begin, if I remember right, in the year 1866. We are within two years of it. Well, we are evidently within two years of *something*. (Laughter.) We begin to have many signs that "we draw nigh," as the apostle expressed it, at midnight and in shipwreck, "to some country." The changes that have taken place, in reality, — the physical, material changes that have taken place in the condition of the world in this half century would have staggered the faith of the men

who met in Dr. Porter's study, and formed this Society. You may look into old Dr. Samuel Hopkins's treatise on the millennium (the Dr. Hopkins of the "Minister's Wooing"), and see what calculations he made, what daring thoughts he entertained and gave out in respect to the condition of mankind in the millennium. Yet we have left all those calculations already behind us. He had great ideas, for example, of locomotion. He was beginning to see the age of turnpike roads, and he thought they were forerunners of the millennium! (Laughter.)

We have left all those calculations behind us, and so we have other calculations; and, in entering upon this new half century, we must remember that the world is changing — passing away. "The grace of the fashion of it perisheth;" and that means more than is sometimes thought. The fashion of the world is changing. The world is not stereotyped, but is in perpetual motion and change; and the books and tracts that are to do good in the next half century are the books and tracts that are to be *made* in the next half century. It is not by for ever printing old books, just as they were two hundred or one hundred years ago, that we are to overtake and supply the necessities of the coming ages, but it is by new books, adapted to the wants of each successive age, growing out of the thoughts and conflicts of each successive age, that the wants of the ages, as they advance, are to be met. We have made great progress in the religious world since the beginning of these operations. The questions now in debate in the religious world are not what they were when Toplady on the Calvinistic side, and Fletcher of Madely, on the Wesleyan or Arminian side, shook the little christendom of England with their controversy. We are not standing where our fathers stood, when Edwards wrote against the Arminianism of his day. The questions now agitating the religious mind of all Christendom are questions deeper, nearer the foundations of things than those metaphysical questions, those questions growing out of the abstractions of schoolmen's divinity that agitated the churches then. We must go down, if we mean to meet the wants of this age, to those deeper, underlying questions — to the reality, nay the possibility of a divine Revelation; nay, deeper than that, even; to the question whether there is any God beyond nature. That is the question now; and it is coming to be understood and felt in all quarters, as we enter upon our next half century, that Christianity stands or falls, the Bible stands or falls, on the question whether there is a God, other than immutable and eternal nature; whether there is any thing supernatural; whether the mind, the unconquerable will, the self-determining power of the human soul, is any thing else than iron nature. That is the underlying question of the ages; that the controversy of this day; and that question is to be decided along with and in the question whether God who spoke to the fathers by the prophets, hath in these last days spoken to us by his Son. (Applause.) Into that question it behooves this Society to enter. Not forgetting for a moment those great questions of Christian duty and human right growing out of the second great commandment, "Thou shalt love thy neighbor as thy self," we must remember, all of us who distribute tracts, or write them, or contribute the means by which

they are to be published and distributed, that all these gracious charities, all this righteousness of man toward man must stand or fall with the authority of the first commandment, "Thou shalt love the Lord thy God with all thy heart and soul and strength and mind." If there is no God to be feared, to be worshiped; no living personal God, such as is revealed to us in Jesus Christ, then all these humanities and charities will sooner or later perish in the dark chaos of total atheism. (Applause.)

THE CHAIRMAN. There is a gentleman here who, if I might introduce him as the *type* of something backward, I might present as one who will recall fitly the working men of the early machinery of this Society; who can not speak very audibly to us here to-day, but who speaks through those types his fingers set up, long ago, printing the first pages of the issues of this Association for the reading of the then few of the coming millions. Let me lead forward to the front Dea. Gould, for your salutations, and for a word of greeting from him to you.

ADDRESS OF DEA. A. J. GOULD, OF ANDOVER.

MR. CHAIRMAN, — I do not know that I can make myself heard, as my voice is very weak; and it may be thought presumptuous in me to attempt to address an audience like this, and therefore I shall not attempt it. I will only state a few facts.

I had the pleasure of reading the first proof-sheet and printing the first tract issued by this Society (Applause); and myself and my partner, who is now gone, were employed by this Society to print their tracts for a series of years, and until the branch — the very respectable branch — was formed in New York. (Laughter.)

The first notice that we had of the formation of this Society, was on the morning after the meeting alluded to in Dr. Porter's study. He came in and said to us, — young men just starting in business, — "We have just formed a Society for printing and distributing tracts all over the land by thousands." This was very welcome news to us, who had just started in business, and we hailed the formation of the Society with pleasure. The interest felt in Andover was very manifest, among all classes; but from different motives. The good men and women of Andover hailed it as the harbinger of much good. Others (and among those ourselves) hailed it as a matter of business. There was one man, an old gentleman, who at the time kept the "Mansion House," who hailed it with great satisfaction. Said he, "Such a Society has been needed for years, and I would like to join it. Horse thieves have become so prevalent, that a *track* society is very much needed." (Laughter.) He soon learned the real object of the Society, but I believe never became a life-member! (Renewed merriment.) We went on printing for years, never dreaming that the Society would do what it is now doing. And it occurs to me, just now, that that old gentleman's wish has been granted, though in a different manner from what he anticipated. Some of the members of this Society have been *tracking* the soldiers of the army, and furnishing them

with religious reading, and scattering broadcast its publications. I am rejoiced to see its prosperity, and hope it will go on prospering to the end of time. (Applause.)

The following original hymn, by Rev. S. F. SMITH, D. D., was then sung by the audience, with organ accompaniment. Tune, "Missionary Chant."

Joy for the precious seed that springs
In fields which God the Lord has blessed;
Joy for the sower, where he sings
On the bright hills of heavenly rest!

Joy for the fields where men have strewed,
In faith and love, salvation's leaves!
Joy for the reaper, safe with God,
And honored with his ripened sheaves!

Joy for the fathers! once they wrought
'Mid scenes of sorrow, blood, and strife;
Gladly we choose the paths they sought,
And track their steps to endless life.

Joy for the fallen! glory won —
No more the dust of earth they tread;
The work proceeds, and God's dear Son
Shall triumph where their feet have bled.

Joy for the Saviour! Sin o'erthrown
At last, no more fierce fight shall wage;
Joy for Immanuel! Wear thy crown,
Immortal Prince, from age to age.

THE CHAIRMAN. There is a gentleman here from New York, or its vicinity, for whom I desire to bespeak a patient and attentive listening. He does not come to represent that "respectable branch," though he has occasionally made representations about it — never misrepresentations. He lives on "The Hights," overlooks them, and has kept a fatherly watch over that Institution, and occasionally dealt a fatherly rebuke, as he confessed last evening. I hope that you will bear with him a few minutes! (Great merriment.) I have the pleasure of introducing Rev. HENRY WARD BEECHER.

ADDRESS OF REV. H. W. BEECHER.

In this scrupulous city, and among these precise and careful orthodox men, I feel myself under great obligations to the presiding officer for calling me *reverend*. (Laughter.) It might not otherwise have been suspected. Indeed, in all my travels, at home and abroad, where I was not known, I never was mistaken for a minister (renewed laughter); and it gratifies me to see that at last these titles and tokens, *that mean something*, are being properly applied. (Continued merriment.) When the pastor of Park Street Church thus introduces me to this audience, let no man wag his tongue thereafter; for, as I understand his kind remarks, he referred not only to my general administration of rebuke, but to the whole schedule of my theology; and, thus indorsed, I proceed to speak a few words.

It is very comfortable to look back. In riding on the railroad train, if I am not permitted to go with the engineer, — which is the best seat in the whole train, — I take the last car, and go to the door and look out on the country as we leave it. And so it has been pleasant for us to hear the reminiscences of our venerable clergy and laymen. But there is a future, as well as a past, and we are rushing into it; and, since I have but a few moments allotted to me, I must rush forward, too, and say what I have to say.

In Europe, religion is a political matter; that is, it is employed as the power by which the government sustains itself; and religion has become a political matter in our country; it is that power by which this nation is to sustain itself. We have an undertone, an under-current, an under-people in this land, which, if they can be restrained, christianized, and civilized, will add invaluable material to our national wealth. But we are in great danger from them now. There is not a man, I take it, in the North, who does not now clearly perceive that victory for the Northern armies, in this conflict that is on hand, is simply a question of time. We are just as sure to crush them, as the big wheel in the old cider-mill times going round, was sure finally to crush every apple in the trough. (Laughter and applause.) We are just as sure of ultimate triumph as the sun is to make its revolutions, to bring summer and winter and the appointed seasons. Defeat, the loss of this or that campaign, may hinder a little; but there is but one contingency that we have occasion to fear, and that is that the North shall be disunited, and that there shall rise from the depths of the North a malignant party that shall enter upon revolution.

Now, this is no mere bugbear. I regard the contingencies as simply these: Unity — victory. Division — defeat, and a revolution in the North. While we are talking about christianizing the land — and that is all right and proper — I have it in my heart to say, we must be prepared for a great deal more than that; we must be prepared for a conflict in the North, if need be. Every gray head among you, and every young man, must be prepared to put shoulder to shoulder in that conflict. It may not come, but you must be prepared to have a life or death conflict here at the North.

In the city where I live, I see the indications that point to such a result. We have a feculent population cast continually on our shores, and depraved and desperate politicians, whose wish and interest and purpose it is to involve the North in intestine revolution. To-day, the governor of New York — whose infamous blood, I am ashamed to say, comes from Connecticut, where I was born — proposes to bring the State of New York into conflict with the government, on the question of the suppression of two newspapers in the city of New York; and it is known full well that there are politicians who are watching and striving, by all the means in their power, to gain an opportunity for such a collision as shall create a revolutionary reaction in the North. *That must not be!* (loud applause,) or, if it is, we must be prepared, without fear and without flinching, *to put it down*, so low that nothing but the judgment day will ever bring it up again. (Enthusiastic applause.) Every man of us must make up our minds that, if it be necessary, we will fight at

home while our armies are fighting in the South. (Renewed applause.) For, conceive the state of your various societies,—your Missionary and Bible and Tract Societies, and your benevolent societies,—if the government is thrown down; if the South gains her independence; if the authority passes from the hands that now hold it into the hands of those men of revolution, and we are to go into anarchy all the years that are before us! What, then, would become of the cause committed to your trust? It is worth your while to take the measure and proportions of this mischief. I trust that the great red dragon may be slain, and that he may gain no opportunity to make a spring; but we may just as well look him in the eyes, and ask ourselves “If he *does* spring will we meet him?”

While, then, we are taking counsel together for tracts, and schools, and books, and all the benevolent work for the performance of which God has put the responsibility upon us, and while we are preparing ourselves for it by speeches and gratulations and festivities, let us not forget, but let us take counsel and have our minds prepared for that other important duty; for before we are permitted to come to this benevolent work we may have another little domestic work which it will be necessary to take care of.

So far as the great conflict raging at the South is concerned, I regard it as a part of this. They are two parts of the same whole. Those thunders in the field, and these Christian meetings here, are only different developments of the same great work. They are both from the same God, and going forward under the same inspiration. Yet how strangely unlike! The quiet, affectional, social, and convivial hour this morning,—how strangely contrasted with the scenes and events in which your sons and my son are busy to-day! And yet He, who never hears less in the midst of thunders and noise, who is never confused by the dust and din of battle, or by tumult and outcry of the people,—he feels that his own work is going on under these two forms:—there by battle, here by talk; there by armed force, here by moral force; there by the sword, here by the pen; but both of them have their faces set as if they would come up to the Jerusalem of liberty—the New Jerusalem of our nation. (Loud applause.) Doubtless, then, while we remember them, and invoke blessings on their heads, many of them remember us, and wonder whether, in this week of anniversaries and holy festivals, our prayers ascend for them. Aye, let every man who fights and looks up to God, believe that there is no altar where, morning and night, prayers do not go up to God for those on the battle-field.

But I will not detain you, for I perceive that my ten minutes have elapsed, and I am scrupulous as to time. (Loud calls—“Go on, go on.”)

THE CHAIRMAN. I had a right to speak ten minutes in introducing him. That time is his.

MR. BEECHER. The fact is, the Chairman did speak ten minutes, and I have been speaking on another man's ten minutes. I feel such infinite mortification, that I must retire to blush. (Great merriment.)

REV. I. P. WARREN then read letters which he had received from GEORGE THOMPSON, Esq., of England, who had been announced as one of the speak-

ers on the occasion, excusing his absence on account of illness; also from Gen. Neal Dow, of Portland; and stated that he had received other letters of a similar character. He then remarked that we are exceedingly gratified with the practical fruits of our *reverend* brother's addresses last night. I have the pleasure of saying, that a good friend of the Society, who is too modest to have his name spoken here, has said that we may put his name down for five thousand dollars, to lead off this jubilee fund. (Applause.) We have heard of good intentions from others, some of whom, I am happy to know, are here present, and perhaps will speak for themselves; and therefore I will not anticipate what they may say. I will read one or two letters from some friends who could not be present personally, but have sent us *substantial* tokens of their kind remembrance. (Letters read from Charles Storrs, Esq., of Brooklyn; Thomas A. Trowbridge, Esq., of New Haven; and William H. Starr, Esq., of New London; each inclosing a check for fifty dollars.)

THE CHAIRMAN. I will say that if there are any irrepressible pockets here that desire to overflow, there is now an opportunity for them to overflow. Perhaps my brother, Dr. KIRK, will second the motion made by the Secretary.

ADDRESS OF REV. E. N. KIRK, D. D.

At the proper time, I certainly will. I am for having that fifty thousand dollars pledged to-day, if we can get it. It seems to me, sir, that to-day our minds may be full of three great truths. First, that we are in the midst of one of the most important wars the world has ever seen — a war peculiar in all its features: and it is exceedingly gratifying to hear the speakers at the various meetings I have had the privilege of attending, come so naturally, come so solemnly, come so sublimely to the recognition of the post we occupy in the history of the world, in the great globe on which God has placed his family. I never respected the anniversaries as I do this year; I never revered them as I do this year. They had begun, it appeared to me, to degenerate, not into humor and wit, — which I always like to hear, especially on such occasions as this, — but into a mere attempt at them. There are no such attempts here. The sparkle comes out because the soul is stirred. Men are humorous now because they are serious. That kind of humor, I think, is wholesome; it is good. We are in the midst of war; and oh, what relief it has been to my heart — and therefore must have been to thousands of others — when I have gone round this platform and looked into face after face, and found that this brother and this sister are with us in the war! Looking at it alone sometimes oppresses one, but when I have seen who are on this side, I have felt a new kind of cheer, and feel strong; and I look up, and believe HE is on our side.

The other great fact is that to which Mr. Beecher has just alluded, and which the people of this country hardly yet begin to understand. If so wise a man as William H. Seward, in his high position, could narrate, in April, 1861, as he did in my presence, a little jocose story about his family history, to show that this war was to be wound up in nine months, I do not wonder

that thousands of men among us do not appreciate that other fact. We are on the edge of a crater. We are near, morally (God forbid it should be chronologically !), — we are near a revolution at home. Awake to it; feel it; believe it; arm your spirit to meet it, and perhaps to meet your father in the conflict; — for any man who loveth father or mother, minister or parishoner, more than me, is not worthy of me. (Applause.) I will not go into that. It may seem to some a little out of place even to touch upon it here.

No, we are not merely in a great Tract meeting. We are in the year 1864 of grace. We are in the great rebellion of '61 and '64. American men, American women, arm your spirits! The conflict may not come; but "forewarned is fore-armed"; and to be armed is the best way to keep the peace with them that have the spirit of the devil! (Applause.)

I am meaning, my Christian friends, much more than I say; I am meaning what I know; and I am meaning to brace up the timid and the half-hearted among us, and bring them all over to the right side. We have all one spirit at the bottom, but you do not all strengthen our hearts as you ought; you do not all face the enemy as the men did at the Rappahannock, when they went into the Wilderness, and dragged the rebels out. So we have got to meet the foe, abroad or at home.

I had no intention of referring to this subject. It came to me while Mr. Beecher was speaking, and I feel I must say that.

Now I wish to speak of the third thing. We are at the end of the fiftieth year of the history of the American Tract Society. It was a well-thought-of part of these arrangements to have Mr. Gould get up and speak here; and, when that beloved friend stood here, and took us back to the period when, in Dr. Porter's study, this Society was formed, fifty years ago, and I remembered where we are to-day, I, for one, felt to bless God that it was my privilege to live, not when the Tract Society was formed, but when it came to its jubilee, right in the midst of things as they are, for one, to take my stand and do my part in the work.

It appears to me then, in regard to the work we have to do, that the whole history of the past is a stimulus to urge us on to what we are to do; and especially now, in connection with this institution. In regard to this Society, then, it appears to me that one of the characteristics of this festival should be — thankfulness. Brothers, sisters, — I want all of you to-day to bless the Lord! For a moment, now, let the whole spirit of this meeting go into an exercise of thanksgiving. God hath done wonderful things. I wish now not to say a word of reproach or recrimination, but only to allude to the fact of the separation from the other Society, as a philosopher and a Christian. I speak from an intimate knowledge of the operations of both societies, and I say that whatever men's motives may have been — and into that question I shall not enter — I bless God to-day that, while they go on their way, we are permitted to go on ours. I bless God for the way in which he has led us, as a Society. You who constitute the membership of the Society can have little idea of what you put upon us whom you appoint to office. You have little idea what hours of consultation and prayer together we were

compelled to pass when we first took the responsibility of really starting this Society. For it was an entirely new start. It was on new principles, new foundations, with new methods, and in a new state of the world. If I had time, I could go over and tell you many reasons why we ought to-day to be very grateful, if we love the sacred cause entrusted to this Society. One of our first solicitudes was, where to find authors. "Who shall write? Where shall we get books?" Mr. Warren, as the Society's editor, and myself, as the Chairman of the Publication Committee, had frequent consultations on this point, hour after hour; and the first suggestion that gave us any relief came from him. Said he, "There is a vast amount of literature buried in the various libraries. I am somewhat familiar with such matters, and we will get our first material from them." We began in that way; but God's Spirit was prepared to come down on the land, and now we have more authors and writers than we can use. I saw friend Broughton, last night, keeping the crowd back from the doors of the Temple; and just so the authors have come to our doors. I would say to them, "Do not blame us if we keep some of you out. It is an unpleasant task. We may be very deficient in judgment, but bear with us. We are not acting for ourselves, or you, but for the great world; and we must exercise our best judgment, and select not what will gratify you as authors, but what will do the greatest amount of good." But that is digression. We are thankful to God that he has given us such authors as he has, to write for our papers, and to write our books and tracts. And I say here (and of course I leave myself out in the allusion), that this Society ought to thank God for giving it such officers. Just look at that smiling *Booth* [the President of the Society] under which we sit. (Applause.) Then we have such an excellent *Child* in our family; and a *Shute* that does not *shoot* any thing that is good; and a *Savage*, whose name is one of the greatest misnomers in the world. But I will not go into that. We really have a band of noble men consecrated to this work, and they do their work; and that is the indispensable thing. If God had not given us such workers, we could not have wielded the weapons we have had.

Then, again, we adopted a new policy. We did not commence by employing the best paper-makers, the best printers, and the best binders, but we went round to see where we could get our work done at the lowest price for the best quality; and such courtesy, such manliness as we have every where met! We ought to mention it to-day to the credit of those men, and with thanksgiving to God. I will give you a single specimen. This paper (holding up the Christian Banner with the flag printed in colors on the first page) can not be printed without going through the press three times. But Rand & Avery, the printers, said, "We want those colors to go through the camps, and we will print that gratis, thankfully." (Applause.)

I should like to dwell upon another point. God has given us distributors. Not paid distributors. We do not pay \$150 to men to go out and give away our books. We have now all over the land booksellers — men of the first character, men to whom the reading public look to supply them with books — who have become our distributors. There is but one defect about the

arrangement: we can not keep them supplied. We are so straitened at home that we can not do our work. We have not got the tools. We want silver tools and gold tools (a voice, "or greenbacks") — yes, greenbacks will answer; but we can not get enough of them. That is, any of you who know any thing about business know that you must keep a stock on hand, if you mean to do business on a large scale; and that is where we are cramped. But we have got colporters all over the land, too. And is it not surprising that, notwithstanding all the opposition that has been manifested toward us by our Canadian neighbors, the Canadian Association at Toronto connected with the Established Church, and therefore not as catholic as we are, have sent to us — a catholic association, and having that denominational character — for libraries to supply their schools all over that section of the country! They are our constant customers.

There is one distributor — a lady — whose name I should like to mention here, but, of course, she would not like it. She is a teacher in a public school of three hundred and forty pupils, and has instituted a new method of distribution. I hope it will some time be written out in full, to show what one warm heart and single head can do in the cause of Christ. Her mode of distributing tracts is beautiful; it is so intelligent, so thorough, so efficient. She has taught the girls in her school how to distribute them, and they are assisting in the work wisely and enthusiastically, and are distributing tracts in all the villages, as they go home. I suggest that as one occasion for thankfulness, among all, that I might mention to-day.

Now, I would like to recall to your minds a remark of Mr. Beecher last night in regard to the power of ideas — the power of printed ideas. This war in which we are engaged is preëminently a war of principle, of thought, of heart, of will, of purpose, — all of which you can put into type, as well as express by the living voice. The question is now, whether we will come up to the times in which we live, and carry this work forward as we should; and I wish to say, — not that I can begin to say what I wish to say, that is, as to the quantity of it, — I wish to say that the Publication Fund is the turning-point in the existence of this Society. We can go on as we have done, but if you wish this Society to do ten times the good it has done in the past, if you will give us that fund of \$50,000, I think we may be able to double our usefulness next year, quadruple it the next, and go on indefinitely. And I wish to make one suggestion in reference to something that Mr. Beecher said last night. Suppose that you should say to-night, "I want to perpetuate Baxter's 'Saint's Rest,' and I will give a thousand dollars for that object." That will print two thousand copies. They are sold, and the money comes back; then two thousand more are printed, and the money comes back; then two thousand more, and so on, until, when the arch-angel's trump sounds, your thousand dollars may have circulated millions of copies.

DEA. EZRA FARNSWORTH. Would you like to have your speech punctuated? I will give a thousand dollars toward the fund. (Applause.)

THE CHAIRMAN. Any commas or semicolons will be welcome. (Laughter.)

MR. BEECHER. What shall you call a full stop? (Renewed merriment.)

EDWARD G. TILESTON, Esq. Put me down for a thousand dollars. (Applause.)

EDWARD S. RAND, Esq. I am authorized to say that another gentleman will give a thousand dollars. (Applause.)

MR. BEECHER. I believe, Mr. Chairman, if you shake the tree a little more, you will find there is more fruit ready to drop.

MR. RAND. Two ladies, each \$100.

MR. BEECHER. I will pledge my church for a thousand dollars. (Applause.)

Several other subscriptions of various amounts having been handed in, Mr. Beecher came to the front, and said, —

Mr. Chairman, I move we just go into business now. (Loud applause.) I see there is fun on hand. My father used to be a great hunter and fisher. I never took much to that, but I never saw any of this kind of sport on hand that I did not feel as he did when he saw a trout. (Great merriment.)

HON. A. C. BARSTOW, of Providence. I beg to give you a thousand dollars. (Applause.)

The President of the Young Men's Christian Association of Providence pledged that Society for \$500. (Applause.)

EDWARD G. TILESTON, Esq. I pledge the Boston Young Men's Christian Association for a thousand dollars.

REV. MR. MAGILL, of Connecticut. I wish to state a fact. When I was in St. Louis, recently, I was told that the colored people of that city, many of them slaves, had contributed over \$1,600 during the year for benevolent objects. They will be coming up to help us. They will be with us to a great extent; they will be Tract Society men and women to a great extent.

REV. MR. SAVAGE. I hold in my hand the gift of a freedman to this Society — his entire all. A few days since he died, and he left all that he had been able to save from his scanty earnings, the few weeks that he had been in freedom, to this Society, in remembrance of what it had done for his fellow-freedmen who had come out of slavery. It is between two and three dollars in silver — five-cent pieces, ten-cent pieces, quarters, and halves. His entire property he donated to this Society, because it loved and helped the colored man.

MR. BEECHER. I think a great many people would like to put a piece of that silver aside, or have it set as a part of a bracelet or breastpin. At the Sanitary Fair in New York there was exhibited a dollar bill with a hole through it, which was sent to the Fair with this message: "We give the dollar that was pierced by the bullet that took the life of our son." That brought \$250 in New York. What will you give for this silver? I am offered \$500. Will any body give more? Gone.

ADDRESS OF GOVERNOR ANDREW.

At this point in the proceedings, and while the contributions were still coming in, the Chairman called upon his Excellency, Governor Andrew (Dr. Kirk yielding the floor), who came forward, amid hearty applause, and said, —

I must confess, Mr. Chairman and friends, that the extraordinary exhibition of enthusiasm which I have been enjoying this last half hour, has almost driven out of my brain what little floating idea of a speech I might ever have had; for after you have broken bread, and sung and prayed, and preached, every man and every woman has on the spot made the practical application. (Applause.) Indeed, I hardly know whether it is becoming in one who is only a layman, and not a member of your Society, even in acceptance of your polite invitation, to intrude himself upon your platform. Still, in the presence of all these reverend fathers of our Christian faith, and of these hundreds, perhaps thousands, who have come up hither to our New England Jerusalem, to the annual festivals of our worship, I feel it a privilege to be allowed for a moment to stand among you, dismissing other thoughts and distracting cares, to unite in one common homage to the "Author and finisher of our faith," who is the great leader of this our Israel, in its grand and tremendous struggle of to-day. (Loud applause.)

I have felt from the beginning, friends and brethren, that the conflict through which our country is passing is secure in its ultimate result, because I have perceived that those whose hearts had been touched by celestial fire were the true leaders of the people. (Applause.) They have not been led, and are not led to-day, by politicians, — no, nor by the statesmanship of this world. This work is from on high; and, although we are obliged to wade through seas of blood, to march across deserts, to fight through wildernesses, to stem the currents of rivers, and sometimes to scale mountains, charging up their rugged sides against the serried hosts of the foes of liberty and the champions and myrmidons of oppression, yet we always find that the banner of the Cross precedes the star-spangled banner of our country. (Loud applause.) What makes our Yankee boys, who mowed the grass last summer, and gathered the harvest last autumn, wholly unused to all the arts and feats of war, undrilled heretofore to arms, — what makes them spring at once to the hight of veterans in bravery, and to the skill of veterans in all the arts of warfare? It is because their hearts are inspired, their spirits are informed, and their whole manhood is elevated by the power of truth, breathed from on high, and fanning with celestial wings the soul itself. It is eternal truth, feeding with immortal food the souls of immortal men. (Applause.)

I think, sir, that one of the most important symptoms of our time is the exceedingly practical character of the religion of the day. It takes every form of practical benevolence. Now it sends its visitors to the hospital; its sainted maidens and matrons to the bedside of wounded and dying soldiers; it wafts on the wings of the wind its messages of truth and love in every form in which literature takes shape and expression. The priests of God

march beside the banner of the country, carrying the sacred emblems of the cross and of the love of a crucified Saviour, and preach the gospel by the side of the bayonet and cannon, and at the risk of the bullets of the foe. (Applause.) And thus our New England boys, going out from their calm and quiet homes, return again, not demoralized, as once I feared they would be, by all the base attritions of the camp, not corrupted by the temptations of life away from home, but casting off at once, when they return to the refinement and culture of civilized home society, all that was peculiar to the mere outside depravity of war, and present themselves new-made men, because they have, in the fear of God and in the spirit of love to their country, under the pressure of a grand sense of duty, exposed their lives and given themselves to a work they believed it was theirs to do. (Applause.) No, sirs; our boys come home to us again oftentimes, those who have led thoughtless, aimless lives, erected into men. Eighteen months have made of a comparatively aimless boy a strong and stalwart, heartful, headful man.

But the work is not done. The battle still rages. The foe still menaces. He stands abreast our stalwart battalions, and challenges the advance of our arms. He stands there waving the black flag of that terrific slavery which began its awful menace against the very existence of our government three years ago; retreats sullenly back, and sullenly back again; determined, one would think, to die in the last ditch of oppression, before he will pause a single moment to do homage to liberty. Therefore, friends and brethren, the work is not done; but it is doing very fast, and I believe that the Infinite One, in answer to the prayers and efforts of his children, is soon to grant us a final victory. (Applause.)

But I confess, Mr. President and friends, that I dread to-day, as I have always done since the war began, much more the peace that shall follow after the war, than I do the war which precedes the peace; fear much more the imperfect work of possibly short-sighted and superficial statesmanship hereafter, than I do any imperfectness in the work of our armies. I fear much more the politician than I do the warrior, although he is in arms against my country. (Applause.) But still I do not dread; because I feel to-day, as I have a thousand times, as I have read the religious and philanthropic press, how deeply rooted in the hearts of the earnest, religious men of this country is the determination, out of all this effort and struggle and peril, to secure to all mankind, upon American soil and beneath the folds of the American flag, the blessings of established, impartial liberty. (Loud applause.) And to you, to the purpose of all men who fear God and love their brethren, is the final salvation of our country to be due; and therefore, I thank you, reverend fathers, for all the good words I have heard on this platform to-day; for all the strength of purpose with which your words and your example inspire the people of the country. You are to lead. The great work is not to be done by the mere will, by the merely pertinacious purpose of courageous men; but it is to be done, when it shall have been finally accomplished, by good men, inspired from on high, and not by their own personality. There is to be one article in the creed of American Chris-

tianity, one article in the creed of the American Church, upon which we are all to unite; and, however much it may be that after a manner in which some might call heresy I worship the God of my fathers, I believe that in that particular article of my creed the ministry and laity of every denomination of Christians throughout Christendom will unite with me, and that one article is — the utter annihilation of American slavery by the use of all the war powers and of all the peace powers of this government, and an amendment of the Constitution of the United States to for ever prevent it hereafter. (Prolonged applause.)

MISS J. E. HOUSTON then sang, in a spirited and effective manner, the "Star-Spangled Banner," which was received with the utmost enthusiasm, every verse being cheered, and the conclusion calling forth a perfect storm of applause.

MR. G. G. WILDER. You have my subscription for two hundred and fifty dollars. I wish to add enough to that to make our beloved Governor a member for life of the American Tract Society. (Applause.)

MR. BEECHER. I move that somebody have leave to make his wife a life-member.

A VOICE. The Congregational Church of Sturbridge will make Mrs. Andrew a life-member. (Applause.)

THE CHAIRMAN then introduced ex-Governor POLLOCK, of Pennsylvania, who spoke as follows:—

Mr. President, Ladies and Gentlemen,—I am surprised to find myself here on this occasion. I came in a moment ago, merely to look upon a New England breakfast. I find now it is half past twelve o'clock. They say Pennsylvania is a little lower down than Massachusetts. That may be geographically; but I am very much inclined to believe, in the matter of breakfasts, we are a little in advance of her. We have heard, also, that industry was peculiar to Massachusetts; that early breakfasts, hard labor, and first-rate digestion, were peculiar to New England men. My surprise, then, is great, to find here a breakfast at half past twelve o'clock. (Laughter.) Shall I say, when I go back to Pennsylvania, that this is an exception to the general rule, or have you on this occasion illustrated that which is true, but which you have endeavored to keep back from us old-fashioned Pennsylvanians?

I hope, on this occasion, since I have been called upon to stand by my friend Andrew, the Governor of this State, that I may be permitted to congratulate Massachusetts, that now, as in days past, Pennsylvania and Massachusetts stand side by side, shoulder to shoulder, heart to heart, in the defense of our Union and our liberties; and that Pennsylvania to-day, in all the fullness of her heart, responds to the sentiment of your honored Governor, that, when this war shall end, the peace shall be glorious, because it is the peace of freemen, made *by* freemen; the death-knell of every thing that oppresses the intellect or the soul of man. (Applause.) We are now, as

we have been, united; and Pennsylvania and Massachusetts, under the lead of that noble man, Grant (applause), and that noble Pennsylvanian, Mead (renewed applause), will yet enter, and perhaps before this month closes, the now barred gates of Richmond (loud applause); while Sherman, who has triumphed at Resaca, will carry his victorious banner onward; and your own Butler, on the Peninsula, will hold in check Beauregard and his South Carolinians; and throughout the length and breadth of our land, freedom in harmony, freedom in triumph, shall be vindicated and sustained. (Loud applause.)

I am glad, for a moment, to be with you. On this platform we have, blending in harmonious union, patriotism and religion. We have the Bible and the Constitution; and I rejoice to know that your governor has to-day avowed his devotion to the great and eternal principles of that sacred volume. (Applause.) I have no hesitation in saying that the statesman of this hour who ignores the teachings of God's holy word, who can not stand boldly and firmly upon the book of God's eternal truth, has forgotten the dignity of his office, has mistaken his manhood, and has mistaken the manhood of the American character. (Applause.) This is an age and an hour of development. Mind is acting upon mind with a power and influence unfelt in any former age. Intellect, with magic power, strikes upon intellect, and the sparks of life and light are every where seen, shining in brilliancy and power. Every where is mind awakening; and the great thought of the hour is man in his manhood; not man as he was — man as he is, and is to be. It is the hour of manhood developed. Why, but the other day, an incident occurred in Philadelphia that would have shocked the moral sense of the citizens ten years ago. The Conference of the Colored Methodist Episcopal Church was in session there; and, as director of the United States Mint, I extended an invitation to the conference to visit that institution. (Applause.) It was accepted, and they came in a body, headed by their bishop; and when his stalwart form entered the building owned by Uncle Sam, and over it floating the flag from whose protection his race had hitherto been excluded, — when, I say, that noble man, full of manhood, yet dark; a *man*, yet colored; a man and a Christian; fully six feet, perfectly developed, a larger and better physique than many of us here, and an intellect marked and sparkling in an eye as bright as any that are here, — I felt that God himself was leading the van of emancipation; that the hour of the doom of the oppressor was at hand; and that he was speaking in the thunder tones of war to all, "Up! recognize your manhood, and be free!" (Applause.) I took him by the hand, and it was the hearty, warm pressure of a man. I was introduced to them all. I felt no degradation and no mortification at meeting a body of Christian men in the city of Philadelphia, under the shade of Independence Hall. They were black, to be sure; but we read in the Good Book, "black, but comely." (Applause.)

The hour is coming — it now is. "Watchman, what of the night?" What response will we give? It is heard in every thunder of our cannon; heard in every dash of our cavalry; heard in the rumbling of God's chariot,

as it moves on triumphant, freighted with love and liberty and life; heard every where. What is the duty of the hour? Courage, earnestness, devotion. Stand by the right, every where; right in America; right in the world. Oh, for the courage and devotion of him who was Switzerland's hero and saviour! It is said of him, that, on the occasion when he was about crossing a lake on a dark and stormy night, he was told by his companion, "Sir, it is impossible to cross the lake in such a storm as this!" Turning to the speaker, he silenced him with the stern and resolute reply, "I know not whether it is impossible. I know it must be attempted." The attempt was made; the lake safely crossed, and Switzerland was free. Courage conquered danger, and the name of Tell became immortal. It is the hour for courage now. Meet the demands of the hour, and then will go up the cry that America is redeemed, slavery damned, if you please (not to be profane), our country free, and God the Lord of all. (Loud applause.)

MR. BEECHER. I have received, from a student of the Bangor Theological Seminary, an old Spanish dollar, that is worth more than some of our larger subscriptions. Here is another curious and valuable coin (a gold piece), a pocket-piece. I am not sufficiently familiar with coin to tell what it is. Governor Pollock, perhaps, can tell us what it is. It certainly looks very beautiful to me. I wish I could get a great many of them. While he is finding out, I want to make a suggestion. I have been aching to do it a good while. It is the only thing I will do, and then I will not trouble you any more.

I think it would be a shame if this subscription should go begging out of New England. And the way to raise it is this: Let the churches of New England, without waiting for any agent, take the hint from this meeting, and at once send up to the treasurer fifty dollars or one hundred dollars apiece. It can be done with very little trouble. A woman can do it, by getting up and saying to the gentlemen in her own house, "This thing must be done; and if you won't give the money I will beg it." A woman can do it; a maiden can do it. Any church can take up a collection in its meetings, giving its minister the privilege of making up the difference between what is raised and the hundred dollars. (Laughter.) If you can get an average of fifty dollars from the churches of Massachusetts and the neighboring States, you will have your fund made up. This is a Boston Society, and it should have the endowment of Massachusetts; and then, if you have to go out of New England, and come down to New York, you will find no great difficulty in getting a good deal more. But we want to be able to say that New England has indorsed her Society, by a subscription of fifty thousand dollars.

ADDRESS OF WILLIAM A. BOOTH, ESQ., PRESIDENT OF THE SOCIETY.

First of all, Mr. Chairman, I desire the privilege of uniting Pennsylvania with Massachusetts, and Massachusetts with Pennsylvania. I desire the privilege, first, of making Governor Pollock a life-member, alongside of Governor Andrew (applause); and next I desire to ask my son, who sits yonder,

if I may not make, in his behalf, Mrs. Pollock a life-member alongside of Mrs. Andrew? He says "Yes." Now I desire one other privilege. Dr. Kirk said that a thousand dollars would perpetuate two thousand volumes of one of your publications; and I want the privilege of handing down two thousand volumes to succeeding generations, until the dawn of that millennium, when the great trump shall sound the final triumph. I want the privilege of doing that, that I may live on in succeeding ages. (Applause.)

One more privilege, if you please. I have felt somewhat troubled for these few weeks past,—perhaps I may say three or four months past,—in view of the position of this Society. In a conference at New York, in the winter, with Mr. Alvord, the question how its operations could be enlarged, weighed heavily upon our minds. I then wrote to the Secretary, suggesting whether some effort to provide funds could not be made in connection with this occasion. I had conferred with the officers of the Society here in Boston—men exceedingly well calculated for their work—in relation to the publications which they were issuing, and were going to issue; and learned that they had unanimously concluded to publish books and pamphlets of a living character; live books, suited to the wants of the present age, and so on for succeeding periods, as new wants might be developed; books permeated with the doctrine of the gospel of Christ; books that would enlighten the mind, and attract the heart towards the cross of Christ; and I had felt exceedingly desirous that the operations of this Society should be so enlarged that it should do vastly more of the same excellent work in days to come than it has done in the past; and I felt saddened with the fear that thing could not be accomplished. But I stand here with my heart relieved. I see now that the thing will be accomplished. Whatever others may say, in other parts of the country, I believe that Massachusetts never undertakes any thing that she does not accomplish. (Applause.) And I believe that Massachusetts, with the little aid, or the much aid if it may be, from other parts, will carry out this work, and that these fifty thousand dollars will be placed in perpetuity, to go down to succeeding generations, in the form of a Christian literature, that shall bless this nation in all coming time.

I do not look forward to the future with any degree of doubt. I see before us a land full of its millions and its hundreds of millions of people, rejoicing in the blessings of civil and religious liberty, all through the land; and I see here this vast multitude, who are to be supplied with literature of some kind; and if we can put into their minds a Christian literature permeated with the gospel of Christ, we may do a work in our day such as Porter and Woods, and those of their day, did in the first organization of this Society. I rejoice, therefore, that this institution is to be put in a position fitting it for enlarged usefulness, and prepared to meet the wants of the present day, and of all coming generations.

REV. MR. SAVAGE. Mr. Chairman, while we have been making Governor Andrew and Ex-Governor Pollock life-members of the Society, I felt that I wanted the West to have a brick in this new publication building, and I propose to make President Lincoln, who is from Illinois, which I represent,

a life-director of the Tract Society. (Loud applause.) I want, also, to place alongside of that loved and honored name the name of another whom we in the West love, and you are beginning to honor in the East, — that of General Grant. (Applause.)

GOVERNOR ANDREW. Since the honor is conferred upon me in my own presence, and by the indulgence of a gentleman in the audience, of adding my name to the list of life-members of this Society, and also the name of my wife, I feel it incumbent upon me to say that it is with great pleasure that I accept, on her behalf as well as on my own, the favor of membership of a Society at once so pious and so patriotic; and I feel exceedingly honored that it should have come in connection with the illustrious names of other gentlemen, both present and absent.

And now, since I am one of the family (laughter), I beg leave to remark that the allusion made by Governor Pollock to the Colored Conference in Pennsylvania, reminds me that last September, when I visited Philadelphia, I went, on a Sunday afternoon, to see a colored regiment at Camp William Penn (laughter), and preached a little to them, after my fashion; and the two gentlemen who acted as my guides on that occasion were two venerable Quaker gentlemen, of the city of Philadelphia. (Renewed merriment.) I will also mention, that the colonel of the first regiment of colored troops raised at Camp William Penn is the son of the late Chief Justice Tilghman, of Pennsylvania; that the colonel of the second regiment of colored men raised at that camp was the grandson of Fisher Ames, of Massachusetts. (Applause.) And now, I pray you all, friends and brethren, to remember, that all of you, I think, owe to me, as well as to them (much more to them, but a little to me, as now a member of your Society, and a brother of the organization), that you should bend on, with stout hearts and determined wills, to assist in getting justice for the colored soldiers who fight beneath the Union flag (applause); to assist in carrying into practical operation the doctrine of the recent opinion of the Attorney-General of the United States, that a man who risks his life on the battle-field, and may be shot for cowardice or mutiny, shall not be left to be paid as a nondescript or a contraband, while he may die as a man and a soldier. (Applause.)

ADDRESS OF REV. J. W. ALVORD.

Not to detain you with any words of greeting, for our hearts during these hours have been full of such sentiments, I want simply to say, in your presence, that I have been, during the last six weeks, among the colored troops and freedmen at the South. We have a hundred thousand in the army, with thirty thousand in the quartermaster's and the laborers' department. I went among them with these publications, and all was eagerness to grasp and devour what I carried them. And so among the mission schools and the laborers; thousands would take these papers, and, where they could not read, help each other to spell out these simple lessons, that they might ultimately learn the word of God and the great principles of liberty. One

reason which has urged us to ask for these fifty thousand dollars at this moment, is the report I bring back to our Committee, that these thousands and millions must have a literature, and we want this fund for that purpose especially. We want it, as you see, at once. An entirely new elementary system of instruction books is to be prepared, and swiftly to be circulated by our own hands, by those of the Missionary Association laboring largely in that department, and by the hands of the noble Christian Commission, who are now ready to receive these beautiful sheets and these Christian lessons of instruction to bear them to these millions. You see that Ethiopia stretches forth her hands, not only to God, but to you.

THE CHAIRMAN. The *Vox Humana* has been ringing its various cadences through the hall for these three hours, but there are some who would like to hear it and join with it in the way of praise with the great organ behind us.

Mr. Lang then performed a series of improvisations and selections on the organ, displaying the *Vox Humana* stop, to the great delight of the company, which they testified by hearty and universal applause.

THE CHAIRMAN. We had hoped, until this morning, to have had the pleasure of greeting here that Christian nobleman of Philadelphia, GEORGE H. STUART. I understand that a gentleman on this platform is authorized to speak a word for him, and perhaps for himself. Let me introduce EDWARD S. TOBEY, of Boston.

ADDRESS OF EDWARD S. TOBEY, ESQ.

Mr. Chairman, Ladies and Gentlemen,—I have on former occasions, as you have, often heard a speaker preface his remarks by saying that he was not expecting to make a speech; and I have sometimes, after listening to a very eloquent speech following, been led to suspect that he would permit his friends to regard that statement as a figure of speech. But I must say, in all sincerity and truth, that coming from another meeting here, within a very few moments, I had no reason to expect being called upon to make a speech. But I have noticed, since I came in, that the prevailing feeling and sentiment of this house were for *figures* of speech (laughter); and I have noticed especially, that one of the distinguished members of my own profession, from New York, has dealt here very largely in *figures* of speech—the President of the Association; and it has been rather an admonition to me, that, belonging to that profession here, I may be permitted to take a similar license, although I must confess I may be compelled to follow at a humble distance from the distinguished gentleman of New York. The merchants of New York are accustomed to deal in so much larger figures than we in Boston, that I should not deem it becoming or modest to set my figures so high as he has done. You will, therefore, as evidence of my entire sympathy and hearty coöperation in your objects, put me down for five hundred dollars.

It has been my privilege, as some of you know, to be connected with the Christian Commission, over whose interests presides the gentleman whose name has just been announced, and whom I am expected imperfectly to represent here to-day. Let me say that my connection with that Commission has convinced me more and more of the value of the institution in whose interests we are assembled, and it is for this reason that I feel ready promptly to coöperate with my contribution, and I trust that the interests which have been thus intimate between the Tract Society and the Commission, and all associations that labor for the education and well-being of the soldier, will become more and more intimate. The United States Christian Commission seeks to be the agent and distributor of a literature designed for the improvement of the soldier, from whatever source, provided it is adapted to the salvation of the soul. On that broad basis, and that alone, does it seek to promote the spiritual interests of the soldier; and I am glad to have the evidence here, from the gentleman who has just taken his seat, that he recognizes that agency, as I know he has from the first, for he has been your very pioneer in the distribution of literature among the soldiers. On two out of the three occasions when it has been my privilege to visit the army, the first person I have met has been the Secretary of this Society. At Yorktown, when Gen. McClellan was organizing his troops, the first person I saw on horseback (and I think it was in the midst of a northeast storm) was the Secretary of this Society; and, on my second visit, I saw him threading the streets of Alexandria, engaged in this noble work. I am happy to testify, if he needs any testimony, to his fidelity; but I believe he has already given assurance enough without it.

And now, friends, at this late hour, I shall not detain you with a speech, and you will pardon me for not attempting to make any more extended remarks; for (if the Chairman will allow me) there is another gentleman here, whom I am sure you will be glad to listen to. I refer to the REV. MR. DURYEA, of New York.

MR. BEECHER. While Mr. Duryea is coming forward, I have another speech that I *must* make. I wish to remind you, sir, of a little matter that has escaped your attention; and that is, that Mrs. Lincoln has been left out in the cold, while President Lincoln has been made a life-member of this Society.

A gentleman in the audience at once subscribed enough to relieve Mrs. Lincoln from her isolated position.

ADDRESS OF REV. J. T. DURYEA.

I have been in Boston once before, and, from my experience when I was here then, I thought that any man who came to Boston once would come but once; not because he would never want to see Boston again, but because he would never be able to get out of Boston. (Laughter.) There was a gentleman with me who wanted to go down on the wharf, and he left me at a

certain point, saying, "If you will follow that street round, you will come to my store. Go in and read the paper, and I will be back in a little while." Well, I did follow it round three times, and came out each time where I started, and thinks I to myself, "These Yankees have built this city so that when a stranger comes here he can't get out." I have come here again, to meet the same experience. I tried to get here yesterday noon. Mr. Tobey told me how to do it, by going round, and I have been going round ever since. (Merriment.) But I did not think there was a track that went round from the platform of the American Tract Society in New York to the platform of the American Tract Society in Boston. (Great applause.) (Mr. D. had spoken on Tuesday at the public meeting of the former.) I thought I should have to send out a pioneer corps, to lay some pontoons down, and build a bridge, so that I could get from one to the other. But I thank God, for a great many reasons, that I was born just when I was born. I thank him that I was not born so early in the history of this country as to *have ever said one word in defense of slavery*. (Great applause.) I was born too late to have the honor sitting upon my head that sits upon the heads of many men around me here; but I was born too late to have the shame that will go down upon the heads of many men who are to die, in this generation, when a race is just beginning to live. I have, therefore, none of the old prejudice. I see a vast field; I see two noble organizations; and I say to them both, "God speed!" (Applause.) Some men are born to be cautious. They will be cautious, and their movements are slow. Sometimes they are too cautious, just as my father was once when he went out fishing. It was a July day, and there came up a September gale — rather out of place. We hauled up the anchor, and were going to scud for home; but, in order to have the anchor ready at the critical moment, we left it upon the deck, just by the bowsprit; and, as we were driving along before the blast, the boat began to careen, and the anchor to slide down on the edge; and by and by, when we struck a heavy wave, so that the boat lifted, over went the anchor, and out went the cable, until the anchor struck and we were capsized. Our caution swamped us and overturned us. So it is with some men who are too cautious in speaking the truth for God and man. They put the anchor close to the bow, and the agitation of God's providence flings it overboard; it strikes on the solid rock, and they are swamped and overturned. (Applause.) Let us be cautious, but not too cautious.

I do not intend to make a speech, but there are some things that have to be done. And that reminds me of an incident that occurred down in the army. There was a regiment drawn up in a hollow square to hear some farewell words from the chaplain. He preached from the text, "Thou shalt not take the name of the Lord thy God in vain," and urged upon the boys the duty of avoiding profanity. He waxed warm, and piled argument on argument, motive on motive, until the Colonel sprang out before him, and said, "Stop, chaplain! Boys, you have heard this sermon. Before you go any further, I want you to make me the promise that you will let me do all the swearing in this regiment." The boys were all ready, and when he said,

"Those of you who will make the promise, hold up your hands," up went every hand. The Colonel said he did not hear a word of profanity for a long time, until one day he heard some one, apparently in a road under a hill that was overgrown with bushes, swearing vehemently. He watched to see who it was that was thus breaking the bargain; and by and by a contraband who had gone out with an army wagon to get some wood, drove up, with a whip over his shoulder. He called out, "Sam, I thought I heard somebody swearing down there." "Yes, so did I." "Well, don't you remember the bargain that was made that I was to do all the swearing?" "Yes, I think I do." "But, I heard somebody swearing down there — who was it?" "Well, massa, I guess it was I." "Well, what did you break the bargain for?" "Why, I got stuck in the mud; it *had to be done*, and you wern't there." (Great merriment.) So this speech had to be done.

In conclusion, I want to say one single word, and tell you why I say it. I have been sent down along the Mississippi River, stopping in every State, and I have seen American slavery in every form. I have been among the contrabands. I have seen them as they have been released from slavery, and I have felt just as a regiment down there felt towards them. Will you let me tell you about that regiment?" (Voices — "go on.") Well, it is a regiment composed of just such men as drove the negroes out of New York last July; recruited out of the very wards from which those red-mouthed assassins came to drive the negroes out of our streets. Their general is an old-fashioned democrat — that is, he was a man who once pleaded for letting slavery alone. Now let me show you how that general and that regiment "let slavery alone" one day. A dozen Southern planters drove up to one of the regiments of his brigade, and said, "We have got some colored boys in this regiment, working as servants, and we want them." The guard said, "You can't come in." They rode off, and presently half a dozen of them came back, and produced a paper from the commanding officer of the division, "Permit these gentlemen to search for their runaway slaves in this camp." The sergeant could say nothing. He sent them to the quarters of the Colonel. The Colonel looked at the paper. It was all right. Said he, "I can't shut you out, but I won't help you. You may get your boys if you can find them." Some started one way, and some another. The soldiers were gathered behind the Colonel's quarters, and they began to look round and talk earnestly to each other. Some of the boys rushed into the Quartermaster's tent, knocked down some rifle boxes, hid the negroes under them, and, sitting down on the boxes, said, "Any man that touches these *rifles* dies!" (Great applause.) One company were getting their day's rations; they had their meat in one hand, and the two loaves of bread which each man receives carried under the arms; and they saw what was going on. By and by the tumult became so great that the slaveholders were greatly excited, and looked behind them at the soldiers, as much as before them after their servants. Words began to grow angry; threats began to be looked out of burning eyes; and the Colonel said to the Lieutenant, "What shall I do? I shall not be able to hold back these men." At length Gen.

Sickles came up. "What is the matter?" "Here are some men searching for their runaway servants." "By what authority are they here?" "The Commanding General of the Division." "I don't care by whose authority. Tell them to get out of this camp." No sooner was the word said than every missile in that camp, from a stick of wood or a stone to two hundred loaves of bread, started after those men, and they put spurs to their horses and disappeared. (Applause.) The time has come when *every missile within the reach of an honest arm* must be piled upon that institution. (Renewed applause.)

One word more. I stood by the side of brother Kirk, in Bishop McIlvaine's church, in Philadelphia, and talked for the Christian Commission. The church was crowded. There were two galleries, as here, and they were filled. I pleaded as my brother did, in every conceivable way, for the soldier. Earnestly, at the close, I poured out my heart in appeals to induce them to give to the soldier. After I sat down, Bishop McIlvaine rose and said, "There is one more reason for making now a large and generous contribution. We ought to present to God, at the close of this meeting, a thank-offering for the emancipation of so many millions of slaves." A thrill went through me, when I looked up to those walls and thought, This is the church out of which Dudley Tyng was driven for preaching against slavery; and here stands the Bishop of the Church, and the President of the Conservative Society, asking on this spot for a thank-offering to God for the emancipation of the negro! Surely, "God is marching on;" the millennium is coming! (Loud applause.)

ADDRESS OF REV. C. S. ROBINSON, D. D.

Mr. Chairman and Friends,—A man ought to feel timid in addressing an audience in that city where, I learned years ago, Edward Everett made "the most eloquent prayer ever heard." I remember that this was told us as an old story of times gone by. We have learned now where to address our prayers, and how to direct our praises.

I have a little spite against Boston people. Some years ago, I was here as an Old School Presbyterian, and they put us into the Old North Church, for the meetings of our Synod. We had got one degree nearer the Boston Tract Society in position, and a myriad degrees nearer in feeling. (Applause.) At that time, I was introduced as a lineal descendant of old John Robinson, of Puritan days. My father used to boast of that somewhat; he was a proud man; he originated up this way. (Laughter.) He traced our genealogy back through six or seven generations, and supposed, and always taught me, that we descended from old John Robinson. You remember that that old Puritan pastor never came to this country. He bade his flock goodbye at Delft-Haven, and remained behind, to attend to some pecuniary matters, very likely, intending to follow them, but died soon after. But my father told me that his wife and children came over, and were our ancestors. A good man here, however, by the name of Kidder, a good deal of an anti-

quarian, — I suppose you all know him, for he knows you, and all your families, back to the beginning, — told me my father must have been mistaken, and cut out my props, one after another. But, in spite of good Mr. Kidder, I still cling to my old belief, and hold that six generations traced closely back is about as good an apostolic succession as one can claim in these days; for, in spite of all that prejudice may say, I still believe that the noblest people were the old New England people, with whom I thought I was connected in the earlier time.

Having been privileged thus to meet you face to face, in this pleasant company, and listen to the many voices of friendship and kind greeting, let me say to these fathers who are soon to pass away, that the young men are true, to-day, to the interests which they hold so precious. One of my hopes in early life was, that I might be permitted at some time to look upon the face of our father, Rev. Dr. Kirk. An image arose before my mind of a man free from every human passion, doing his Master's service; and I hoped, by God's blessing, one day to meet that father. I sat behind him the other evening, when he said he wished the gray hairs upon his head were a little blacker, and that the old fire was back in his eye, and the old strength back in his arm; and I said in my heart, "We can not be what our fathers have been, but we will stand where our fathers do stand. (Applause.)"

DR. KIRK. "If I be I," as the old lady said, I will speak now. A lady has sent a contribution with this message: "Another gold piece, given by one who has preached the gospel to the Turks; please sell it." I am so poor an auctioneer, that I can not accomplish this lady's wishes; but if any body will make me an offer, I will sell it. (The piece was sold for thirty dollars.) A member of the "conservative wing," fifty dollars. "Welcome, brother, to our circle."

Many other subscriptions were received, of large and small amounts, which were announced by Dr. Kirk and Mr. Beecher alternately. Mr. Beecher pledged his church for one thousand dollars, and subsequently said, "I feel like giving a hundred dollars myself." Gens. Meade, Hancock, and Butler were made life-members of the Society. In several of the slips, each member gave one dollar, and the money was sent up. "John Chips" forwarded "a shaving" in the shape of a five-dollar note, which created a good deal of merriment. So the stream of charity continued to flow, fed from living fountains — hearts stirred to noble emulation in good works.

DR. KIRK. If any body thinks that this is a mere ebullition of social feeling, let me say I differ from him. This is a deep, weighty current. Ezekiel saw it. It began under the throne of God and the Lamb, and it rolled on deeper and deeper; first to the ankles, then to the horses' bridles; and it will move on to the millennial day. (Applause.) There is a deep meaning in the exercises of to-day. It is extraordinary; utterly unanticipated; it

came from God; and let the glory of it go back to him. I can hardly read all these papers. They will be announced in another day.

ADDRESS OF REV. L. A. GRIMES.

As the pastor of a colored church, many of the members of which have made *tracks* northward (laughter), and feeling a deep interest in the tracts you have proposed to make in the future, I would say, that "silver and gold have we none," but I desire, in their behalf, to express my gratitude and the benedictions of our Society, and to offer the sum of twenty-five dollars toward this fund. (Applause.) In 1850 many of the members of my church made tracks to Canada from this city; but since that time, by the help of God and Gov. Andrew, they have made tracks back again (applause); and some of them to-day are on the James River, with muskets in their hands, and, I trust, will soon make *tracks* in the streets of Richmond (applause), while others are pointing their faces toward Charleston. I want to repeat here the saying of one of those noble boys, when he was rallying his comrades for the assault at Fort Wagner. "Boys," said he, "remember we are fighting, to-day, for God and Gov. Andrew. Therefore, come on." (Loud applause.) I bid you God-speed! And now that you have got the ex-Governor of Pennsylvania, the Governor of Massachusetts, and Father Abraham with you, God grant that you may soon spread your tracts over every dark corner of this country, and that every bondman and every American whom you can reach may read your tracts, and there learn of Him who came from glory to save a lost race. (Loud applause.)

MR. WARREN. I am authorized to say that Berkeley Street Church will give twenty dollars to make our dear brother Grimes a life-member.

ANOTHER VOICE. I will give twenty dollars to make Mrs. Grimes a life-member.

DR. KIRK. And now, sir, you have heard of the "peroration," which is, technically, the last part of a discourse; and I wind up my long, long discourse — but a very rich one — it has been [Dr. Kirk had technically held the floor two or three hours] — by saying, that it has been my privilege, knowing the wants of this department of the Society, to contribute once or twice to this Publication Fund. The Treasurer does not remember how much it amounts to; but I engage, among you and before you all, to make my subscription, including what has been given, \$500. (Applause.)

THE CHAIRMAN. We must now leave this hall, in order that it may be made ready for a meeting this afternoon. But is it not in our hearts to unite together in a prayer of thanksgiving, before we sing the doxology? I will invite Rev. Mr. Duryea to be our vehicle of praise and thanksgiving to God.

An earnest and fervent prayer, in which all hearts joined, was offered to the Giver of every good and perfect gift, the doxology was sung, and, at quarter past two o'clock, the company separated, with the benediction by Dr. Kirk.

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ART. 4. There shall be an Annual Meeting of the Society in Boston, on the last Wednesday in May, when a President, Vice-Presidents, two or more Secretaries, a Treasurer, two Auditors, an Executive Committee, and a Board of seven Directors, shall be appointed by ballot; and to this meeting it shall be the duty of the Treasurer to make his annual report.

ART. 5. It shall be the duty of the Executive Committee to superintend the publication and distribution of books and tracts; to procure a place of deposit for the same in Boston; to appoint Corresponding Committees when needful; to appoint, from their own number, a Committee of Publication, a Committee of Finance, and a Committee of Charities; to make such gratuitous grants of books and tracts, and of moneys in aid of the printing and distribution of books and tracts, as they may think proper, in furtherance of the objects of the Society; and to make report of their doings at each annual meeting of the Society. They may appoint any agents whom they from time to time may find it expedient to employ in the business of the Society. They shall appoint a Recording Clerk, who shall keep an accurate record of all their proceedings. They shall have power, also, to make all purchases of real and personal property, at their discretion, which may be necessary for the use of the Society, and to fill any vacancies which may occur in their own number.

ART. 6. The Secretaries, the Treasurer, and all other agents employed in the business of the Society, shall be subject to the direction, order, and control of the Executive Committee.

ART. 7. The Treasurer shall give such bonds for his fidelity in office as the Executive Committee may require.

ART. 8. The Board of Directors shall have power to inspect the records and proceedings of the Executive Committee, and report thereon.

ART. 9. No assessments shall be laid upon the members of the Society.

ART. 10. Any Tract Society, formed on the principles of this Society, and annually contributing a donation to its treasury, shall be considered an Auxiliary; and the President and Secretary of such Auxiliary for the time being shall be, *ex-officio*, members of this Society.

ART. 11. That the benefits of the Society may be enjoyed no less in distant places than near the seat of its operations, the prices of its publications shall be, as far as practicable, the same in all parts of the United States.

ART. 12. All meetings of the Society, the Board of Directors, and the Executive Committee, shall be opened by prayer.

ART. 13. The officers of this Society, and the members of the Executive Committee and Board of Directors, shall be elected from evangelical denominations of Christians; and no book or tract shall be published or circulated, as long as any member of the Committee of Publication shall object to the same.

ART. 14. Special meetings of the Society may be called by order of a majority of the Executive Committee or of the Board of Directors, by publishing one week's notice in one or more of the religious newspapers in Boston, patronized by the denominations of Christians coöperating with this Society.

ART. 15. At any annual meeting, such amendments of the Constitution may be made as may be recommended by the Executive Committee, and approved by two-thirds of the members present.

BY-LAWS.

ARTICLE 1. At meetings of the Society and Board of Directors, the President, or, in his absence, the first Vice-President on the list then present, and, in the absence of all the Vice-Presidents, such person as may be appointed by the meeting, shall preside.

ART. 2. The Executive Committee shall consist of seven members, and four shall constitute a quorum. They shall meet at least once in each month, and as much oftener as they may deem expedient. Special meetings may be called by either of the Secretaries, and shall be called when requested by two members.

ART. 3. The acts of a majority of the Executive Committee, in all purchases and sales of property, as well as in other cases, shall be binding on the Society. All deeds, bonds, and mortgages, to be given by the Society, shall be sealed with the Corporate Seal, and signed by its President, or, in his absence, by its Treasurer, or one of the Vice-Presidents.

ART. 4. The Committees of Publication, of Finance, and of Charities, shall report monthly to the Executive Committee.

ART. 5. No Books or Publications shall be kept for sale at the Society's Depository, nor shall its agents be concerned in the sale of any, except such as are approved by the Committee of Publication.

ART. 6. It shall be the duty of the Secretaries and Treasurer to attend all the meetings of the Executive Committee, and present such statements of the affairs of their respective departments as may be required. They may partake in the deliberations of the Committee, but shall not be entitled to vote.

NEW VOLUMES AND NEW TRACTS.

A notice of the Publications of this Society issued in the past year may be found commencing on the 22d page; and a complete list on the 135th.

PRICES OF TRACTS.

All duodecimo Tracts (each cover being counted as four pages) are sold at fifteen pages for a cent.

To find the value of a given number of pages, deduct one-third, and the remainder is the value in mills, thus: —	$\left\{ \begin{array}{l} 3) 1,500 \text{ pages.} \\ \quad 500 \\ \hline 1,000 \text{ mills,} \\ \text{or 1 dollar.} \end{array} \right.$	To find how many pages a given sum will purchase, add one-half, and annex a cipher, thus: —	$\left\{ \begin{array}{l} 2) \$1 \ 00 \\ \quad 50 \\ \hline 1,500 \text{ pp.} \end{array} \right.$
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LIFE DIRECTORS AND MEMBERS.

The donation of \$20 at one time constitutes a Life Member; the addition of \$30, or \$50 at one time, a Life Director. Life Members, constituted such by donations not designated by them to be applied to specific objects, may receive annually 1,500 pages of tracts, or volumes to the value of \$1, if applied for within the year; Life Directors to the value of \$2; to be drawn from the Depository.

SABBATH SCHOOL BOOKS.

Few persons perhaps are aware of the efforts which are being made by this Society to provide a high order of books suitable for Sabbath-school Libraries. It has not been customary for superintendents and others, charged with the duty of replenishing libraries, to think of applying to a Tract Society for their books. The impression has prevailed that such a Society confined its labors to the graver works of practical religion, perhaps chiefly selected from the divines of a former generation, and altogether too dry and formal for the taste or benefit of children.

In opposition to such impressions, particular attention is called to the juvenile books published by this Society. It is intended to make it a *special* and prominent part of its work to supply such as are suited to Sabbath schools. We hope to make them truly instructive, both to the intellect and to the heart, while at the same time they interest and please.

FORM OF BEQUEST TO THE SOCIETY.

I give and bequeath to the "AMERICAN TRACT SOCIETY," instituted in the city of Boston, the sum of ——— dollars, to be applied to the charitable uses and purposes of said Society.

Three witnesses should state that the testator declared this to be his last will and testament, and that they signed it at his request, and in his presence, and in the presence of each other.

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